# MODE OF VENERATION OF THE BUDDHA

BUDDHA-VANDANĀ-KRAMAYA

At the Shrī Kalyāṇī Yogāshrama Monasteries, Sri Lanka



Edited by

The Most Venerable Näuyane Ariyadhamma Mahāthera

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At the Shrī Kalyāṇī Yogāshrama Monasteries, Sri Lanka

Edited in the Sinhalese Version by

The Most Venerable Nāuyane Ariyadhamma Mahāthera

Translated and Edited in the English Version by

Bhikkhu Ñāṇadassana



### 

### Iminā adhikārena — katena suddha-cetasā Ñāṇārāma-mahāthero — pappotu amataŋ padaŋ.

By this resolution done with a pure mind, may the great Elder  $\tilde{N}\bar{a}n\bar{a}r\bar{a}ma$  reach the deathless state.

### Iminā adhikārena — katena suddha-cetasā Jinavaŋsa-mahāthero — pappotu amataŋ padaŋ.

By this resolution done with a pure mind, may the great Elder *Jinavaŋsa* reach the deathless state.

Dhammena nena mati-siddha-mudācitena, Buddh'ādi-vatthu-gata-dhamma-balena saddhin, Ther'āsabho Ariyadhamma-yatinda-nātho, Dīgh'āyuko bhavatu, sādhu samiddha-citto.

By this dhamma practice accrued thoughtfully and joyfully, together with the dhamma power connected with the [recollection] object of the Buddha, and so on, may the leading Elder *Ariyadhamma*, the chief guide and master, have long life with a well fulfilled mind.



Cover: The legend on the emblem on the front cover reads: ATTHIKEHI UPAÑÑĀTO MAGGO (The path is known only to those who seek.)

(Vinaya-piṭaka, Mahāvagga, Ch. 1)

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### THIS IS A GIFT OF DHAMMA BY

# The Director of the Lalankā Water Management Company, Ratmalāna, Sri Lanka

### 2 Well-Wishings ~

By the power of this wholesome action through this Dhamma gift, may the meritorious Mr. Sāgara Luṇuvila, the Director of the Lalankā Water Management Company, and Ms. Jayanti
Luṇuvila together with all their family members, and also all the staff of the Lalankā Water Management Company, be free from affliction, have good health and long life.

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### Translator's Note

The original Sinhala version of this book was translated into English for the first time in 2004 by the late Ms. Sylvia Guṇatilaka, formerly of the teaching staff of Ladies College, Colombo, on the request of Ven. Nāuyane Ariyadhamma Mahāthera, because Buddhists from other Eastern lands who had stayed at the Yogāshrama monasteries had wanted an English version of that book. It was subsequently printed for free distribution in the same year by the former Global Graphics & Printing (Pvt) Ltd., through donations of Ms. Guṇatilaka's old and new friends and well-wishers who gave gladly and generously.

Due to its numerous shortcomings in content and translation, however, monks at Nāuyana Forest Monastery decided to publish a new English version. As the lot fell to me to do the typesetting, translation and editing, I rectified the shortcomings in content of the previous English version and newly translated the text as much as possible in an intelligible and consistent manner. An exception is the Introduction by Ven. N. Ariyadhamma Mahāthera, which I only edited but did not newly translate as I didn't have access to the original Sinhala text. What's more, this updated English version is based on the most recent and updated Sinhala version of 2008, but, after permission of Ven. A. Ariyananda, the current Abbot of Nāuyana Forest Monastery, the Evening Veneration has been slightly modified to suit the order of chanting and the needs at Nāuyana Forest Monastery, where most foreigners reside. Besides, a collection of Suttas mentioned in the Sinhala version to be recited but not included in it has been compiled and included in this English version.

May all those who assisted in proofreading, commenting, and so on, gain lot of merits, and may this book be of great help for foreign monastics and lay followers alike for deeper reflection on Buddha, Dhamma and Sangha.

With kindness,

### Bhikkhu Ñānadassana

Nauyana Āraṇya Senāsanaya (*Forest Monastery*) Pansiyagama 60554 01. 02. 2016

### Foreword

Namo tassa Bhagavato, Arahato, Sammā Sambuddhassa! Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

Yo ce vassasataŋ jīve – apassaŋ dhammamuttamaŋ, Ekāhaŋ jīvitaŋ seyyo – passato dhammamuttamaŋ.

(Dhammapada, v. 115)

(Even if one should live a hundred years not seeing the Supreme Dhamma, yet better, indeed, is a single day's life of one who sees the Supreme Dhamma.)

The Lord Buddha's teaching is the Highest Dhamma as it can transform one's mind from ignorance to wisdom, and from suffering to non-suffering. In this Supreme Dhamma there are five ways to train the mind up to the completion of wisdom:

- 1. Dhamma preaching,
- 2. Dhamma listening,
- 3. Dhamma discussion,
- 4. Dhamma chanting or recitation, and
- Meditation.

Thus Dhamma chanting can also transform one's mind to the happiness and wisdom levels. The late Most Venerable Rājakīya Paṇḍita, Kaḍavedduve Shrī Jinavaŋsa Mahāthera and the Most Venerable Rājakīya Paṇḍita, Mātara Shrī Ñāṇārama Mahāthera, the founders of the Shrī Kalyāṇī Yogāshrama Saṇsthā (Association of Forest Yogi-Monasteries in Sri Lanka) introduced Dhamma chanting three times a day, as morning, noon and evening chanting. All three chantings include valuable Dhamma for reflection and development. When the Venerable ones chant this Dhamma every day, their mental calmness gradually increases, tranquillity increases, and understanding of world's nature increases too. Therefore, the Venerables had been doing these chantings for the last 60 years.

For all those years till now these valuable chantings came mainly in the Pāḷi language with some Sinhala translation, but the senior Venerable Ñāṇadassana of Greece had made a lot of effort to translate them into English. To translate Pali into English is not an easy task, but the

Venerable spent his valuable time to do so. Venerable Heenatigala Paññārama Thero of Sri Lanka has been helping the Venerable in proofreading. Next, Venerable Cetovimutti of China translated the chantings from English into Chinese. Some Chinese nuns helped him with this work. All these Venerables and the nuns made a lot of effort to work on this task, and this effort became Dhamma energy for them to develop the Dhamma. Wish them all to be able to fulfil the completion of wisdom.

May all the Venerables, nuns, their relatives and friends, devas and all beings rejoice in these merits and may they fulfil their practice and attainments.

May all beings rejoice in the Supreme Dhamma!

Yours, with Mettā,

### Ven. Angulgamuve Ariyananda

Nauyana Āraṇya Senāsanaya (*Forest Monastery*) Pansiyagama 60554

05. 02. 2016

### Preface

This book with the title *Mode of Veneration of the Buddha at the Shrī Kalyāṇī Yogāshrama Monasteries* was compiled [over a] half a century ago by the Most Venerable Rājakīya Paṇḍita (government certified scholar), Mātara Siri Ñāṇārama, Chief Teacher and Preceptor of the Shrī Kalyāṇī Yogāshramas, for the development of meditation on the recollection of the Buddha's qualities (*Buddh'ānussati bhāvana*).

This mode of veneration is conducted three times daily according to the same timetable at all monasteries of the Shrī Kalyāṇī Yogā-shrama Association. It is a great pleasure to state this fact, because the strength of the Dhamma that arises from it is very powerful for the good protection of practice of the Buddha's Dispensation ( $S\bar{a}sana$ ).

May the accumulation of merit generated from this [veneration] help the Most Venerable Rājakīya Paṇḍita, Mātara Shrī Ñāṇārama, the great preceptor and original compiler of this mode of veneration, who has passed away, to attain the happiness of the deathless Nib-bāna. And may my teacher, the Most Venerable Rājakīya Paṇḍita, Kaḍavedduve Shrī Jinavaŋsa Mahāthera, the founder and Chief Adviser of the Shrī Kalyāṇī Yogāshrama Association, who has passed away, attain the supreme and supramundane Buddhahood in the future.

The *Mode of Veneration of the Buddha* at the Shrī Kalyāṇī Yogāshrama Monasteries is practised with great respect and unanimity by the great Saṅgha of all the Yogāshramas. Following suit are thousands of Buddhist male and female lay devotees (*upāsakas* and *upāsikas*). Therefore, may this help in the protection and development of the way of practice of the Gotama Sambuddha's Dispensation (*Sāsana*).

Sukhino vā khemino hontu – sabbe sattā bhavantu sukhitattā. (May all beings be well and safe. May they be happy.)

Yours, with Mettā,

### Ven. Nāuyane Ariyadhamma Mahāthera

Nauyana Āraṇya Senāsanaya (Forest Monastery) Pansiyagama 60554 17, 05, 2008

### Introduction

During the lifetime of the Buddha, it was a regular practice of devotees to go thrice a day to pay homage to the Omniscient One. The act of paying respectful salutations to him and thereby receiving advice and exhortation from him served to promote immeasurably the development of the spiritual faculties (indriyas) such as faith/confidence ( $saddh\bar{a}$ ), energy (viriya), mindfulness (sati), concentration ( $sam\bar{a}dhi$ ), and wisdom ( $pa\tilde{n}n\bar{a}$ ).

From the Parinibbāna of the Buddha up to the present time, both Theravāda renunciates and householders have followed the custom of venerating the Buddha. By this practice there arise the skilful conditions of mental culture such as reflecting on the Buddha, reflecting on the Dhamma, reflecting on the Saṅgha and reflecting on virtue, etc.

Also, through this practice, the Four Foundations of Mindfulness become established, as do the Four Noble Truths, the Four bases of Psychic Powers (*iddhipādas*), the Five Spiritual Faculties (*indriyas*), the Five Spiritual Powers (*balas*), the Seven Factors of Enlightenment (*bhojjhangas*) and the Eight Factors of the Path (*maggangas*). Attributes such as fortune of physical well-being, long life, radiance of complexion, power, and wisdom, are also results of this practice, and faith, virtue, energy, generosity, shame and fear of doing wrong develop in the mind of devotees with greater strength.

The strengths derived by venerating the Buddha are immeasurable for the purpose of understanding the doctrines in the Tipiṭaka, for the cultivation of tranquillity and insight meditations and for attaining the jhānas.

This book that contains the Shrī Kalyāṇī Yogāshrama method of venerating the Buddha is used thrice a day at all the monasteries, retreats and meditation centres attached to the Shrī Kalyāṇī Yogāshrama Association. It has been translated into English and published at the request of foreign monks of the Shrī Kalyāṇī Yogāshramas for the benefit of foreign Theravāda renunciates and householders who come to the Association and its branches.

This time, it has been sponsored for printing by the meritorious Mr. Sāgara Luṇuvila, the Director of the Lalaṅkā Water Management Company, Ratmalāna.

By the power of this wholesome action through this Dhamma gift, may the meritorious donor Mr. Sāgara Luṇuvila and Ms. Jayanti Luṇuvila with all their family members, and also all the staff of the Lalaṅkā Water Management Company, be blessed with the increasing happiness of non-affliction, good health and long life, and may they easily fulfill the perfections (*pāramis*) and attain the bliss of the deathless Nibbāna. May their departed relatives too gain thereby a happy life and realise Nibbāna.

And may all who helped to bring out this book as a Dhamma gift, the printing establishment, those on its governing board and the users of the book, gain, by the power of the Noble Triple Gem, long life free from ill health and attain the peace of Nibbāna.

May all beings be well and happy!

#### Ven. Nāuyane Ariyadhamma Mahāthera

Nāuyana Āraṇya Senāsanaya (Forest Monastery) Pansiyagama 60554

### Our Journey in the Sāsana

written by The Most Venerable Kadavedduve Shrī Jinavaŋsa Mahāthera

Light and darkness are two natural phenomena which exist in the world. Of the two, light is beneficial to everybody and is a desirable phenomenon. Nonetheless, one should remember that, in fact, there are also those in the world who delight in darkness and gain advantage from it, such as thieves. A thief does not like light. He profits only from darkness. Because he hates light, and does not profit from light, his endeavour is always to extinguish light—the relationship between Dhamma (light of righteousness) and Adhamma (darkness of unrighteousness) is the same.

Moreover, just as light and darkness will not unite, so too will Dhamma and Adhamma never unite. It is evident, however, that because the elements related to the hosts of Adhamma have united and predominate, the force of Adhamma is gaining superiority. It is furthermore evident that a force detrimental [to light], such as the wind which comes from any direction to strike and blow out the burning flame of an oil lamp, is an element allied to darkness, which is contrary to light. In the same way does the force allied to Adhamma also gain strength. The armies allied to Adhamma, which are called Māra (The Destroyer, Death), swarm forth in many disguises and in many ways, attacking and suppressing Dhamma, to ultimately destroy it.

The fortress of Dhamma can be found in a noble person. The living Dhamma inside the fortress called 'Superior Person' overpowers the immense force of Adhamma, spreads light and shines forth invincible. But it is when the great person, who is a sanctuary and support to Dhamma becomes, for some reason or other, weak and feeble or passes away, that Dhamma comes to be without support and stability. Then does Dhamma disappear and the world is enveloped in the darkness of Adhamma.

You have, as have we, lined up here to become fortresses of Dhamma. Our purpose is to become mighty fortresses of Dhamma. Remember that you too are in the line of fortresses. Let us without regard for our very life devote ourselves to Dhamma. Let us go along the peaceful path which is the conquest by Dhamma, walked upon unfalteringly by the great heroes of Dhamma. Even though the destructive force of Adhamma, called Māra, were to approach in a

thousand guises, let us proceed possessed of the quality of valour, stirred by The Buddha's command:

Dunātha maccuno senaŋ – naḷʾāgāraŋ'va kuñjaro.¹ (Smash the army of death, as a royal elephant [smashes] a reed-hut.)

At this point, the disposition which is developed in a great person for the defence of Dhamma will be seen to move away from tyranny and oppression, 'the dangers of Māra', and advance by way of going against the stream ( $pațisota-g\bar{a}m\bar{\iota}$ ). Remember also The Buddha's words:

*Dhamma-kāmo bhavaŋ hoti – dhamma-dessī parābhavo.* <sup>2</sup> (He who is eager for Dhamma succeeds; he who is hostile to Dhamma fails.)

Without desire for material gains, but only a wish for pure Dhamma, and a strong determination to defend the Sāsana, the Shrī Kalyāṇi Association of Yogi-Monasteries started out and continues, like the uninterrupted flow of a river, restoring and smoothing out the path, and has for forty-eight years been carrying out a great service to the Sāsana. This is to be regarded as the wonder of wholesome thinking. On 18th June, 1999, forty-eight years of this noble programme for the Sāsana, which was introduced with the Yogi-Monasteries, have been completed. We [of this Association] have, therefore, been on this journey in the Sāsana for forty-eight years.

Not concerned about material gains, but giving priority to the practice, in order that service to the Sāsana, which The Buddha entrusted to us, should forthwith be carried out, we should [now] look back on the glorious procession of the Sāsana which has been marching forth these forty-eight years, and see through personal reflection the Dhamma-crops that have grown within us, so as to be glad about that most fortunate situation which was by us brought about.

As the thread on which gems are strung together takes on the colour of each gem and sparkles, so indeed, do I see our group of true men (*sappurisa*) as arranged like a precious ornament of gems, making glorious this procession of the Sāsana for our journey in the Sāsana. Enfolded by Dhamma, and taking on the colour of the virtues of patience (*khanti*) and friendliness (*mettā*), we have been together on this journey in Dhamma for forty-eight years. May this togetherness of ours last until we reach Nibbāna.

Sataŋ samāgamo hotu – yāva nibbāna-pattiyā. (May there be company with the true men until the attainment of Nibbāna.)

Yours, finding solace in Dhamma,

#### Kadavedduve Shrī Jinavaŋsa Mahāthera

Most Venerable Founder and Chief Advisor to the Shrī Kalyāṇi Association of Yogi-Monasteries

Guṇawardhana Yogāshrama [Monastic] Centre, Galdūva, Kahava

2543 June 1999 18



### VERSES OF OFFERINGS (PŪJĀ-GĀTHĀ)

### Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa!

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

INVITATION TO OFFERINGS (ĀRĀDHANĀ)

Yāvatā, Bhagavā, loke — tiṭṭheyya tava sāsanaŋ, Tāvatā patiganhātu — pūjā lok'ānukampayā.

As long as, O Blessed One, your Dispensation lasts in the world, so long may you, out of compassion for the world, accept these offerings.

OFFERING OF LIGHT (DĪPA-PŪJĀ)

### Gandha-tela<sup>3</sup>-ppadittena – dīpena tama-dhaŋsinā Ti-loka-dīpaŋ Sambuddhaŋ – pūjayāmi tamo-nudaŋ.

This light blazing from the fragrant oil [lamp], which dispels darkness, I offer to the Enlightened One, who is the light of the three worlds, and the dispeller of the darkness [of delusion].

OFFERING OF INCENSE (SUGANDHA-PŪJĀ)

### Sugandhi-kāya-vadanan – ananta-guṇa-gandhinan, Sugandhinā'han gandhena – pūjayāmi Tathāgatan.

This fragrant scent [incense] I offer to the Tathāgata, who has fragrant body and speech and infinite fragrant virtues.

OFFERING OF DRINKING WATER (PĀNĪYA-PŪJĀ)

Sugandhaŋ sītalaŋ kappaŋ – pasanna-madhuraŋ subhaŋ, Pāṇīyam'etaŋ, Bhagavā – paṭigaṇhātu m uttama. May the Blessed One, the Supreme One, kindly receive this drinking water which is fragrant, cool, suitable, clean, pleasant, and pure.

#### Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!

OFFERING OF RICE GRUEL OR MILK TEA (TARALA / KHĪRA-PŪJĀ)

Adhivasetu no, Bhante – taralaŋ/paṇītaŋ khīra-pānakaŋ. Anukampaŋ upādāya – paṭigaṇhātu·m·uttama.

May the Venerable Sir kindly accept our delicious drink of rice gruel/milk. May the Supreme One receive it out of compassion for us.

OFFERING OF FLOWERS (KUSUMA-PŪJĀ)

Vaṇṇa-gandha-guṇ'opetaŋ – etaŋ kusuma-santatiŋ Pūjayāmi Munindassa – siri-pāda-saroruhe.

This bunch of flowers endowed with the qualities of colour and fragrance I offer at the sacred lotus-like feet of the Lord of Sages [the Buddha].

Pūjemi Buddhaŋ kusumena nena, Puññena metena labhāmi mokkhaŋ. Pupphaŋ milāyāti yathā, Idaŋ me kāyo tathā yāti vināsa-bhāvaŋ.

I offer these flowers to the Buddha and may I, by this merit, gain liberation. Just as these flowers fade and whither, so too my body proceeds to destruction.





### VENERATIONS

#### VENERATION OF THE BUDDHA

(BUDDHA-VANDANĀ)

Iti'pi so Bhagavā: Arahaŋ, Sammā Sambuddho, Vijjā-caraṇa-sampanno, Sugato, Loka-vidū, Anuttaro purisa-damma-sārathi, Satthā deva-manussānaŋ, Buddho, Bhagavā'ti.

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the noble path], Knower of the world, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

#### Buddhan jīvita-pariyantan saraņan gacchāmi.

To life's end, I go to the Buddha for refuge.

Ye ca Buddhā atītā ca — ye ca Buddhā anāgatā, Paccuppannā ca ye Buddhā — ahaŋ vandāmi sabbadā.

Any Buddhas of the ages past, and any Buddhas that are yet to come, and the Buddhas of the present age, I always venerate!

N'atthi me saraṇaŋ aññaŋ – Buddho me saraṇaŋ varaŋ. Etena sacca-vajjena – hotu me jaya-maṅgalaŋ.

There is no other refuge for me, the Buddha is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

Uttamaṅgena vande'haŋ — pāda-paŋsu-var'uttamaŋ, Buddhe yo khalito, doso — Buddho khamatu taŋ mamaŋ.

With my head I humbly venerate, the blessed dust on His Feet. For any wrong or fault done to the Buddha, may the Buddha forgive me for that!

### Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!



#### **VENERATION OF THE DHAMMA**

(DHAMMA-VANDANĀ)

Sv'ākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehi-passiko, opanayiko, paccattaŋ veditabbo viññūhī'ti.

Well expounded is the Dhamma (Teaching) by the Blessed One, directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually.

### Dhamman jīvita-pariyantan saranan gacchāmi.

To life's end, I go to the Dhamma for refuge.

Ye ca Dhammā atītā ca — ye ca Dhammā anāgatā, Paccuppannā ca ye Dhammā — ahaŋ vandāmi sabbadā.

Any Dhammas of the ages past, and any Dhammas that are yet to come, and the Dhammas of the present age, I always venerate!

N'atthi me saraṇaŋ aññaŋ – Dhammo me saraṇaŋ varaŋ. Etena sacca-vajjena – hotu me jaya-maṅgalaŋ.

There is no other refuge for me, the Dhamma is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

Uttamangena vande'han – Dhamman ca tividhan varan, Dhamme yo khalito, doso – Dhammo khamatu tan maman.

With my head I humbly venerate, the excellent threefold Dhamma. For any wrong or fault done to the Dhamma, may the Dhamma forgive me for that!

Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!

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#### **VENERATION OF THE SANGHA**

(SANGHA-VANDANĀ)

Su-paṭipanno Bhagavato sāvaka-saṅgho.
Uju-paṭipanno Bhagavato sāvaka-saṅgho.
Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.
Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;
ya-d-idaŋ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā —
esa Bhagavato sāvaka-saṅgho.
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo,
anuttaraŋ puñña-kkhettaŋ lokassā'ti.

The Sangha (order) of the Blessed One's disciples has entered upon the good practice.

The Sangha [...] has entered upon the straight practice.

The Sangha [...] has entered upon the true practice.

The Sangha [...] has entered upon the proper practice;

that is to say, the four pairs of persons or the eight types of individuals – this is the Sangha of the Blessed One's disciples. It is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and the unsurpassed field of merit for the world.

### Sanghan jīvita-pariyantan saraņan gacchāmi.

To life's end, I go to the Sangha for refuge.

Ye ca Saṅghā atītā ca — ye ca Saṅghā anāgatā, Paccuppannā ca ye Saṅgha — ahaŋ vandāmi sabbadā.

Any Saṅghas of the ages past, and any Saṅghas that are yet to come, and the Saṅghas of the present age, I always venerate!

N'atthi me saraṇaŋ aññaŋ – Saṅgho me saraṇaŋ varaŋ, Etena sacca-vajjena – hotu me jaya-maṅgalaŋ.

There is no other refuge for me, the Sangha is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

Uttamaṅgena vande'haŋ — Saṅghaŋ ca tividh'ottamaŋ, Saṅghe yo khalito, doso — Saṅgho khamatu taŋ mamaŋ.

With my head I humbly venerate the supreme threefold Saṅgha. For any wrong or fault done to the Saṅgha, may the Saṅgha forgive me for that!

### **Sādhu! Sādhu! Sādhu!**Well done! Well done! Well done!

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### VENERATION OF THE TRIPLE GEM TO THE HIGHEST DEGREE

Buddha-dhammā ca Pacceka — Buddha-saṅghā ca sāmikā. Dāso'v'āhasmi me tesan — guṇan ṭhātu sire sadā.

The Buddhas, the Dhammas, the individual (Pacceka) Buddhas, and the Saṅghas are my masters; like unto their servant am I. May their virtues be always placed on my head.<sup>6</sup>

### Tisaraṇaŋ, ti-lakkhaṇ'ūpekkhaŋ — Nibbānam'antimaŋ sukhaŋ,

Suvande sirasā niccaņ - labhāmi tividhām'ahaŋ.

The three refuges, the equanimity about the three characteristics [of impermanence, etc.], and Nibbāna's final bliss, most highly do I venerate constantly with my head, and may I gain their threefold return [of Path, Fruition, and Nibbāna].

### Tisaraṇaŋ ca sire ṭhātu – sire ṭhātu tilakkhaṇaŋ, Upekkhā ca sire ṭhātu – Nibbānaŋ ṭhātu me sire.

May the three refuges be placed on my head, may the three characteristics be placed on my head, may equanimity be placed on my head, and may Nibbāna be placed on my head!

### Buddhe sakaruṇe vande – Dhamme, Pacceka-sambuddhe, Saṅghe ca sirasā yeva – tidhā niccaŋ namām'ahaŋ.

With my very head I venerate the compassionate Buddhas, the Dhammas, the individual Sambuddhas, and the Sanghas, and constantly do I pay homage in three ways [by body, speech and mind].

Namāmi Satthun'ovād'appamāda-vacan'antimaŋ. Sabbe'pi cetiye vande — upajjh'ācariye mamaŋ. Mayhaŋ paṇāma-tejena — cittaŋ pāpehi muccatan'ti. I pay homage to the Teacher's exhortation and to his last words on diligence. I also venerate all sacred monuments, my preceptor and my teacher. By the power of this obeisance may my mind be released from evil.

#### Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!



### VENERATION OF THE FOURTEEN KINDS OF BUDDHA'S KNOWLEDGE

(CUDDASA-BUDDHA-ÑĀŅA-VANDANĀ) 7

1. Dukkhe ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of suffering is Buddha's knowledge.

2. Dukkha-samudaye ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of suffering's origin is Buddha's knowledge.

3. Dukkha-nirodhe ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of suffering's cessation is Buddha's knowledge.

4. Dukkha-nirodha-gāminī-paṭipadāya ñāṇaŋ, Buddhañāṇaŋ.

The knowledge of the way leading to the cessation of suffering is Buddha's knowledge.

5. Attha-paţisambhide ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of discrimination of meaning is Buddha's knowledge.

6. Dhamma-pațisambhide ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of discrimination of phenomena is Buddha's knowledge.

7. Nirutti-pațisambhide ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of discrimination of linguistic expression is Buddha's knowledge.

8. Paţibhāna-paţisambhide ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of discrimination by perspicacity is Buddha's knowledge.

[Six Knowledges Not Shared by Disciples (cha asādhāraṇa-ñāṇa)]

### 9. Indriya-paro-pariyatte ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of penetration of the high or low spiritual faculties [of beings] is Buddha's knowledge.

### 10. Sattānaŋ āsay'ānusaye ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of the dispositions and underlying tendencies of beings is Buddha's knowledge.

### 11. Yamaka-pāṭihāriye ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of the twin miracle is Buddha's knowledge.

### 12. Mahā-karuṇā-samāpattiyā ñāṇaŋ, Buddha-ñāṇaŋ.

The knowledge of the attainment of the Great Compassion is Buddha's knowledge.

### 13. Sabbaññuta-ñāṇaŋ, Buddha-ñāṇaŋ.

The omniscient knowledge is Buddha's knowledge.

#### 14. Anāvaraņa-ñāṇaŋ, Buddha-ñāṇan'ti.

The unobstructed Knowledge is Buddha's knowledge.

Imāni cuddasa Buddha-ñāṇāni. Imesaŋ aṭṭha-ñāṇāni sāvaka-sādhāraṇāni. Cha ñāṇāni asādhāraṇāni sāvakehi. Imehi cuddasa Buddha-ñāṇehi samannāgataŋ Sammā Sambuddhaŋ, Bhagavantaŋ sirasā namāmi.

These are the Fourteen Kinds of Buddha's Knowledge. Eight of these kinds of Knowledge are shared by disciples. Six kinds of Knowledge are not shared by them. I pay homage with my head to the Fully Self-Enlightened and Blessed One who is endowed with these Fourteen Kinds of Buddha's Knowledge.

#### Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!

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### VENERATION OF THE SEVENTY-SEVEN SUBJECTS OF KNOWLEDGE §

(SATTA-SATTATI ÑĀŅA-VATTHU-VANDANĀ)

- 1. [1] Jāti-paccayā jarā-maraṇan'ti ñāṇaŋ. [2] Asati jātiyā, natthi jarā-maraṇan'ti ñāṇaŋ. [3] Atītam'pi addhānaŋ jāti-paccayā jarā-maraṇan'ti ñāṇaŋ. [4] Asati jātiyā, natthi jarā-maraṇan'ti ñāṇaŋ. [5] Anāgatam'pi addhānaŋ jāti-paccayā jarā-maraṇan'ti ñāṇaŋ. [6] Asati jātiyā, natthi jarā-maraṇan'ti ñāṇaŋ. [7] Yam'pi'ssa taŋ dhamma-ṭṭhiti-ñāṇaŋ, tam'pi khaya-dhammaŋ, vaya-dhammaŋ, virāga-dhammaŋ, nirodha-dhamman'ti ñāṇaŋ.
- 1. [1] The knowledge: with birth as condition there is ageing-and-death. [2] The knowledge: when there is no birth, there are no ageing-and-death. [3] The knowledge: in the **past** too with birth as condition there was ageing-and-death. [4] The knowledge: had there been no birth, there would have been no ageing-and-death. [5] The knowledge: in the **future** too with birth as condition there will be ageing-and-death. [6] The knowledge: should there be no birth, there will be no ageing-and-death. [7] The knowledge that even the knowledge of the causal relationship of phenomena (*dhamma-ṭṭhiti-ñāṇa*) has also the nature of destruction, falling, fading away, and cessation.
  - 2. [1] Bhava-paccayā jātī'ti ñāṇaŋ. [2] Asati bhavasmiŋ, natthi jātī'ti ñāṇaŋ. [3] Atītam'pi addhānaŋ bhava-paccayā jātī'ti ñāṇaŋ. [4] Asati bhavasmiŋ, ... [5] Anāgatam'pi addhānaŋ ... [6] Asati bhavasmiŋ, ... [7] Yam'pi'ssa taŋ dhamma-tthiti-ñānaŋ, ... nirodha-dhamman'ti ñānaŋ.
- 2. [1] The knowledge: with karmic becoming as condition there is birth. [2] The knowledge: when there is no karmic becoming, there is no birth. [3] The knowledge: in the **past** too with karmic becoming as condition there was birth. [4] ... [5] The knowledge: in the **future** too ... [6] ... should there be no karmic becoming, ... [7] The knowledge that even the knowledge of the causal relationship of phenomena ... has also the nature of ... cessation.
  - 3. [1] Upādāna-paccayā bhavo'ti ñāṇaŋ. [2] Asati upādānasmiŋ, natthi bhavo'ti ñāṇaŋ. [3] Atītam'pi addhānaŋ upādāna-paccayā ... . [4] Asati upādānasmiŋ, ... [5] Anāgatam'pi

### addhānan ... [6] Asati ... [7] Yam'pi'ssa tan dhamma-ṭṭhiti-ñānan, ... nirodha-dhamman'ti ñānan.

3. [1] The knowledge: with clinging as condition there is karmic becoming. [2] The knowledge: when there is no clinging, there is no karmic becoming. [3] The knowledge: in the **past** too ... [7] ... has also the nature of ... cessation.

## 4. [1] Taṇhā-paccayā upādānan'ti ñāṇaŋ. [2] Asati taṇhāya, natthi upādānan'ti ñāṇaŋ. ... [7] ... nirodha-dhamman'ti ñāṇaŋ.

4. [1] The knowledge: with craving as condition there is clinging. [2] The knowledge: when there is no craving, there is no clinging. ... [7] ... has also the nature of ... cessation.

### 5. [1] Vedanā-paccayā taṇhā'ti ñāṇaŋ. [2] Asati vedanāya, natthi taṇhā'ti ñāṇaŋ. ... [7] ... nirodha-dhamman'ti ñāṇaŋ.

5. [1] The knowledge: with feeling as condition there is craving. [2] The knowledge: when there is no feeling, there is no craving. ... [7] ... has also the nature of ... cessation.

# 6. [1] Phassa-paccayā vedanā'ti ñāṇaŋ. [2] Asati phassasmiŋ, natthi vedanā'ti ñāṇaŋ. ... [7] ... nirodha-dhamman'ti ñānaŋ.

6. [1] The knowledge: with contact as condition there is feeling. [2] The knowledge: when there is no contact, there is no feeling. ... [7] ... has also the nature of ... cessation.

## 7. [1] Saļāyatana-paccayā phasso'ti ñāṇaŋ. [2] Asati saļāyatanasmiŋ, natthi phasso'ti ñāṇaŋ. ... [7] ... nirodha-dhamman'ti ñāṇaŋ.

7. [1] The knowledge: with the six sense organs as condition there is contact. [2] The knowledge: when there are no six sense organs, there is no contact. ... [7] ... has also the nature of ... cessation.

# 8. [1] Nāma-rūpa-paccayā saļāyatanan'ti ñāṇaŋ. [2] Asati nāma-rūpasmiŋ, natthi saļāyatanan'ti ñāṇaŋ. ... [7] ... niro-dha-dhamman'ti ñāṇaŋ.

8. [1] The knowledge: with mentality-materiality as condition there are the six sense organs. [2] The knowledge: when there is no mentality-materiality there are no six sense organs. ... [7] ... has also the nature of ... cessation.

# 9. [1] Viññāṇa-paccayā nāma-rūpan'ti ñāṇaŋ. [2] Asati viñ-ñāṇasmiŋ, natthi nāma-rūpan'ti ñāṇaŋ. ... [7] ... nirodha-dhamman'ti ñāṇaŋ.

9. [1] The knowledge: with [rebirth] consciousness as condition there is mentality-materiality. [2] The knowledge: when there is no [rebirth] consciousness there is no mentality-materiality. ... [7] ... has also the nature of ... cessation.

# 10. [1] Saŋkhāra-paccayā viññāṇan'ti ñāṇaŋ. [2] Asati saŋ-khāresu, natthi viññāṇan'ti ñāṇaŋ. ... [7] ... nirodha-dhamman'ti ñāṇaŋ.

10. [1] The knowledge: with volitional activities as condition there is [rebirth] consciousness. [2] The knowledge: when there are no volitional activities there is no [rebirth] consciousness. ... [7] ... has also the nature of ... cessation.

- 11. [1] Avijjā-paccayā saŋkhārā'ti ñāṇaŋ. [2] Asati avijjāya, natthi saŋkhārā'ti ñāṇaŋ. [3] Atītam'pi addhānaŋ avijjā-paccayā saŋkhārā'ti ñāṇaŋ. [4] Asati avijjāya, natthi saṅkhārā'ti ñāṇaŋ. [5] Anāgatam'pi addhānaŋ avijjā-paccayā saŋkhārā'ti ñāṇaŋ. [6] Asati avijjāya, natthi saŋkhārā'ti ñāṇaŋ. [7] Yam'pi'ssa taŋ dhamma-ṭṭhiti-ñāṇaŋ, tam'pi khaya-dhammaŋ, vaya-dhammaŋ, virāga-dhammaŋ, niro-dha-dhamman'ti ñāṇaŋ.
- 11. [1] The knowledge: with ignorance as condition there are volitional activities. [2] The knowledge: when there is no ignorance, there are no volitional activities. [3] The knowledge: in the **past** too with ignorance as condition there were volitional activities. [4] The knowledge: had there been no ignorance, there would have been no volitional activities. [5] The knowledge: in the **future** too with ignorance as condition there will be volitional activities. [6] The knowledge: should there be no ignorance, there will be no volitional activities. [7] The knowledge that even the knowledge of the causal relationship of phenomena (*dhamma-ṭṭhiti-ñāṇa*) has also the nature of fading away, falling, waning, and cessation.

Imāni satta-sattati ñāṇani. Imehi satta-sattatiyā ñāṇehi samannāgataŋ Sammā Sambuddhaŋ, Bhagavantaŋ sirasā namāmi.

These are the Seventy Seven Kinds of Knowledge. I pay homage with my head to the Fully Self-Enlightened and Blessed One who is endowed with these Seventy-Seven Kinds of Knowledge.

#### Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!





### REGULAR PROTECTIVE DISCOURSES

Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa. (3x) Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

### DISCOURSE ON FRIENDLINESS THAT SHOULD BE PRACTICED

(KARAŅĪYA METTA SUTTA) <sup>9</sup>

For the complete *Karaṇīya Metta Sutta* please see **p. 66**.

### THE PEACOCK'S PROTECTIVE CHANT 10

(MORA PARITTA) - First Half

Udet'ayaŋ cakkhumā, ekarājā, Harissa-vaṇṇo, paṭhavi-ppabhāso. Taŋ taŋ namassāmi Harissa-vaṇṇaŋ, paṭhavi-ppabhāsaŋ. Tay'ajja guttā viharemu divasaŋ. Rises this [sun] who has [and gives] eyesight, the sole monarch, who is golden hued, and illuminates the earth. I pay homage to the golden hued one who illuminates the earth. Protected by you today we live out this day.

Ye brāhmaṇā vedagū sabba-dhamme, Te me namo, te ca maŋ pālayantu. Nam'atthu Buddhānaŋ, nam'atthu Bodhiyā, Namo vimuttānaŋ, namo vimuttiyā. Imaŋ so parittaŋ katvā moro carati esanā'ti.

May my homage be to those Brāhmaṇas<sup>11</sup> [the Buddhas] who have attained to the highest knowledge of all things, and may they protect me. Homage be to the Buddhas, homage be to their Enlightenment; homage to the liberated ones, homage to their liberation. Having made this protective chant, the peacock goes about seeking [food].

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) <sup>12</sup> Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.





#### MEDITATIONS

### MEDITATION ON FRIENDLINESS

(METTĀ-BHĀVANĀ)

Ahaŋ avero homi, abyāpajjho homi, anīgho homi, sukhī attānaŋ pariharāmi.

May I be without hatred, ... without ill-will [or anger], ... without distress, and may I keep myself happy.

Ahaŋ viya mayhaŋ ācariy'upajjhāyā mātā-pitaro, hita-sattā, majjhattika-sattā, verī-sattā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaŋ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kamma-ssakā.

As myself, so too may my teachers, preceptors, parents, beneficial beings, indifferent beings, and hostile beings, be without hatred, ... without ill-will [or anger], ... without distress, and may they keep themselves happy. May they be free from suffering, may they not be deprived of their own fortune, duly acquired, and be the owners of their own [good] kamma.

Imasmin vihāre, imasmin gocara-gāme, imasmin nagare, imasmin Lankādīpe, imasmin Jambudīpe, imasmin cakkavāļe, issara-janā, sīm'aṭthaka-devatā, sabbe sattā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānan pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kamma-ssakā.

In this monastery, in this village for alms round, in this city, in this island of Sri Lanka, in this peninsula of India, in this solar system, may the chief people, the deities dwelling within the boundaries, and all beings be without hatred, ... without ill-will [or anger], ... without distress, and may they keep themselves happy. May they be free from suffering, may they not be deprived of their own fortune, duly acquired, and be the owners of their own [good] kamma.

Puratthimāya disāya, dakkhiņāya disāya, pacchimāya disāya, uttarāya disāya; puratthimāya anudisāya, dakkhiņāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, heṭthimāya disāya, uparimāya disāya; sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā, averā hontu, abyāpajjhā hontu, anīghā hontu, sukhī attānaŋ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kamma-ssakā.

In the eastern direction, in the southern direction, in the western direction, in the northern direction; in the southeast direction, in the southwest direction, in the northwest direction, in

the lower direction, in the upper direction, may all beings, all breathing creatures, all those born, all persons, all those having a material body, all women, all men, all noble ones [saints], all non-noble ones, all deities, all humans, all those in the woeful planes, be without hatred, ... without ill-will [or anger], ... without distress, and may they keep themselves happy. May they be free from suffering, may they not be deprived of their own fortune, duly acquired, and be the owners of their own [good] kamma.



#### THE FOUR PROTECTIVE MEDITATIONS

(CATU-ĀRAKKHĀ-BHĀVANĀ)

1. Buddh'ānussati, mettā ca — asubhaŋ, maraṇa-ssati, Iti imā catur'ārakkhā — bhikkhu bhāveyya sīlavā.

The recollection of the Buddha, friendliness, the loathsomeness, and mindfulness of death – these are the four protective meditations that a virtuous monk should develop.

2. Ananta-vitthāra-guṇaŋ — guṇato'nussaraŋ Muniŋ, Bhāveyya buddhimā bhikkhu — Buddh'ānussatim'ādito.

By recollecting the Sage's virtue, and his endless, extensive qualities, the intelligent monk should firstly develop the recollection of the Buddha.

### I. RECOLLECTION OF THE BUDDHA (BUDDH'ĀNUSSATI)

3. Sa-vāsane kilese so — eko sabbe nighātiya, Ahū su-suddha-santāno — pūjānaŋ ca sad'āraho.

Alone he destroyed all the defilements together with their predispositions, and being of an ultra-pure mental continuum, he is always worthy of offerings.

4. Sabba-kāla-gate dhamme – sabbe sammā sayaŋ Muni, Sabb'ākārena bujjhitvā – eko sabbaññutaŋ gato.

By himself has the Sage fully awakened to all phenomena relating to all times and in all their aspects, and alone he arrived at omniscience.

### 5. Vipassan'ādi vijjāhi — sīl'ādi caraņehi ca, Su-samiddhehi sampanno — gagan'ābhehi nāyako.

Being endowed with the magnificent higher knowledges of insight, and so on, and the good conduct of virtue, and so on, the leader was like the shining sky.

### 6. Sammāgato subhaŋ ṭhānaŋ – amogha-vacano ca so, Tividh'assā'pi lokassa – ñātā nir'avasesato.

He rightly arrived at the auspicious state [Nibbāna], never spoke vain words, and knew the threefold world system completely.

### 7. Anekehi guṇ'oghehi — sabba-satt'uttamo ahū, Anekehi upāyehi — nara-damme damesi ca.

He was overflowing with countless good qualities, was supreme among all beings, and with countless skilful means he tamed those men who could be tamed.

### 8. Eko sabbassa lokassa – sabba-satt'ānusāsako, Bhāgya-issariy'ādīnaŋ – guṇānaŋ paramo nidhī.

He alone to the whole world was the instructor of all beings, and was the highest treasure of good qualities such as good fortune and mastership.

### 9. Paññā'ssa sabba-dhammesu — karuṇā sabba-jantusu, Att'atthānaŋ, par'atthānaŋ — sādhikā guṇa-jeṭṭhikā.

He had wisdom in all phenomena and compassion toward all people, and for his own good and the good of others he excelled in the best qualities.

### Dayāya pāramī citvā – paññāy'attānam'uddharī. Uddarī sabba-dhamme ca – dayāy'aññe ca uddharī.

Through empathy he fulfilled the perfections, and through wisdom he raised himself up [from saŋsāra]. He explained all phenomena and raised up others too through empathy.

### 11. Dissamāno'pi tāva'ssa — rūpa-kāyo acintiyo, Asādhāraṇa-ñāṇ'aḍḍhe — dhammakāye kathā'va kā'ti?

Even while visible, his physical form was incomprehensible. What then can be said of his doctrinal body, which is uniquely rich in knowledge?

### II. MEDITATION ON FRIENDLINESS (METTĀ-BHĀVANĀ)

### 1. Att'ūpamāya sabbesan – sattānan sukha-kāmatan, Passitvā kamato mettan – sabba-sattesu bhāvaye.

Having seen that, like oneself, all beings desire happiness, one should gradually develop friendliness towards all beings.

### 2. Sukhī bhaveyyan niddukkho – ahan niccan, ahan viya Hitā ca me sukhī hontu – majjhattā'tha ca verino.

May I ever be happy and without suffering, and like myself may my benefactors, neutral persons, and foes be happy too.

### 3. Imamhi gāma-kkhettamhi – sattā hontu sukhī sadā, Tato parañ'ca rajjesu – cakkavāļesu jantuno.

In the area of this village may beings always be happy, and beyond that also the people in other countries and solar systems.

### 4. Samantā cakkavāļesu – satt'ānantesu pāṇino, Sukhino puggalā bhūtā – attabhāva-gatā siyuŋ.

Throughout the solar systems may the countless beings, creatures, persons, spirits, and those who got bodily appearance, be happy.

### 4. Tathā itthī, pumā ceva — ariyā anariyā'pi ca Devā, narā, apāyaṭṭhā — tathā dasa-disāsu cā'ti.

And so too [all] women, men, noble ones, and also not noble ones, gods, humans, and those dwelling in woeful states, and likewise [all beings] in the ten directions.

### III. MEDITATION ON LOATHSOMENESS (ASUBHA-BHĀVANĀ)

### 1. Aviññāṇ'āsubha-nibhaŋ – saviññāṇ'āsubhaŋ imaŋ, Kāyaŋ asubhato passaŋ – asubhaŋ bhāvaye satiŋ.

As this body is loathsome without consciousness [i.e. dead] it is likewise loathsome with consciousness [i.e. alive], and seeing it as loathsome one should develop the mindfulness of loathsomeness.

### 2. Vaṇṇa-saṇṭhāna-gandhehi — āsay'okāsato tathā, Paṭikkūlāni kāye me — kuṇapāni dvi-soļasa.

By way of colour, shape, and smell, as well as excretion and location, there are thirty-two repulsive impurities in my body.

### 3. Patitamhā'pi kuṇapā – jegucchaŋ kāya-nissitaŋ, ādhāro hi sucī tassa – kāye tu kuṇape ṭhitaŋ.

The impurity that is attached to this body is more disgusting than that which falls from it, since the latter's receptacle is cleaner than that impurity which remains in the body.

### 4. Mīlhe kimī'va, kāyo'yan – asucimhi samuṭṭhito, Anto asuci-sampuṇṇo – puṇṇa-vaccakuṭī viya.

Like a worm in foulness, this body arose in filth [i.e. the womb], and is filled inside with filth, just like a full pit latrine.

### 5. Asuci-sandate niccaŋ — yathā meda-kathālikā, Nānā-kimi-kul'āvāso — pakka-candanikā viya.

Filth overflows from it constantly like fat [overflows] from a frying pan, and it is the home of various kinds of worms, just like a putrid cesspool.

### 6. Gaṇḍa-bhūto, roga-bhūto – vaṇa-bhūto samussayo, Atekiccho'ti jeguccho – pabhinna-kuṇap'ūpamo'ti.

It is a heap of boils, diseases, and sores, and thus incurable and disgusting, like a decomposed corpse.

### IV. RECOLLECTION OF DEATH (MARAŅ'ĀNUSSATI)

### 1. Pavāta-dīpa-tulyāya – s'āyu-santatiyā-kkhayaŋ, Par'ūpamāya sampassaŋ – bhāvaye maraṇa-ssatiŋ.

Seeing the destruction of the life continuum like a flame [blown out] by the wind and one's similarity to others, one should develop mindfulness of death.

### 2. Mahā-sampatti-sampattā — yathā sattā matā idha, Tathā ahaŋ marissāmi — maraṇaŋ mama hessati.

Just as people who have achieved great success have died here, so too will I die. There will be indeed death for me.

#### 3. Uppattiyā sah'ev'edan — maraṇan āgatan sadā, Maraṇ'atthāya okāsan — vadhako viya esati.

Death always comes along with birth, and like a murderer seeks an opportunity to kill.

#### 4. Īsakaŋ anivattantaŋ – satataŋ gaman'ussukaŋ, Jīvitaŋ udayā atthaŋ – suriyo viya dhāvati.

Not stopping even for a while, and eagerly moving forward continually, life rises like the sun, and rushes towards its setting.

#### 5. Vijju-bubbula-ussāva — jala-rājī parikkhayaŋ, Ghātako'va ripu'tassa — sabbatthā'pi avāriyo.

[Like] lightning, a bubble, a dew-drop, or a line drawn on water, it [life] comes to an end; and like a killer after his foe, [death] can't be avoided anywhere.

#### 6. Suyasa-tthāma-puññiddhī – buddhi-vuddhī Jinaŋ c'ayaŋ, Ghātesi maraṇaŋ khippaŋ – kā tu mādisake kathā?

Death even quickly killed the Victorious One [the Buddha] who was great in glory, strength, merit, psychic power, intelligence and prosperity, so what to say about one like me?

#### 7. Paccayānañ'ca vekalyā – bāhir'ajjhatt'upaddavā, Marām'oran nimesā'pi – maramāno anu-kkhanan'ti.

Due to lack of requisites and external or internal adversities, I who am dying moment after moment can die in less [time] than the blink of an eye.





#### DAILY REFLECTIONS

#### THE EIGHT SUBJECTS FOR AROUSING URGENCY

(AŢŢHA-SAŊVEGA-VATTHŪNI)

1. Bhāvetvā catur'ārakkhā – āvajjeyya anantaraŋ Mahā-saŋvega-vatthūni – aṭṭha-aṭṭhita-vīriyo.

Having developed the four protections, one should reflect next upon the eight great subjects for urgency (saŋvega) that arouse uninterrupted energy.

2. Jāti-jarā-vyādhi-cutī apāyā, Atīta-appattaka-vaṭṭa-dukkhaŋ, Idāni āhāra-gaveṭṭhi-dukkhaŋ: Saŋvega-vatthūni imāni aṭṭha.

Birth, ageing, sickness, death, the woeful states, the past and future suffering in the round of rebirth, and the suffering of seeking food in the present: these are the eight subjects for urgency.

3. Pāto ca sāyam'pi ceva imaŋ vidhiññū, Āsevate satatam'atta-hit'ābhilāsi, Pappoti so'ti vipulaŋ hata-pāripantho, Seṭṭhaŋ sukhaŋ muni-visiṭṭh'amataŋ sukhena cā'ti.

If, in the morning and in the evening, one who knows the way and wishes his own welfare practises this [reflection] continually, then being with obstacles destroyed, that sage easily attains the distinct deathlessness [Nibbāna] of extensive and excellent happiness.



# VARIOUS VERSES OF MERIT-SHARING AND WELL-WISHING

 Iminā puñña-kammena – upajjhāyā guņ'uttarā, ācariy'ūpakārā ca – mātā-pitā piyā mamaŋ, By this meritorious act may my highly virtuous preceptors, teachers, and benefactors, my dear mother and father,

#### Suriyo Candimā rājā – guņavantā narā'pi ca, Brahmā, Mārā ca Indā ca – loka-pālā ca devatā,

the sovereigns Sun and Moon, and also virtuous men, Brahmās, Māras (evil deities), and Indas, and guardian deities of the world,

#### 3. Yamo, mittā manussā ca — majjhattā-verikā'pi ca, Sabbe sattā sukhī hontu. — Puññāni pakatāni me ...

Yama, and also friendly humans, neutral, and hostile, may all beings be happy. May the merits I made ...

#### 4. Sukhan ca tividhan dentu – khippan pāpetha vo'matan. Iminā puñña-kammena – iminā uddisena ca ...

give the threefold happiness and quickly bring about the deathlessness (Nibbāna) to them. By this meritorious act, by this dedication ...

# 5. Khippā'han-tu labhe c'eva – taṇh'ūpādāna-chedanaŋ.Ye santāne hīnā dhammā – yāva Nibbānato mamaŋ ...

may I quickly gain the cutting off of craving and clinging. Until I attain Nibbāna may low dispositions in my mind continuum ...

# 6. Nassantu sabbadā yeva. – Yattha jāto bhave, bhave, Uju-citto, satī-pañño – sallekho, viriyavā'minā,

be always destroyed. Wherever I am born in existence after existence, may I by this [merit] be of upright mind, mindful, wise, austere, and energetic.

#### 7. Mārā labhantu n'okāsan – kātuŋ ca viriyetu me, Buddho dīpavaro nātho – Dhammo nātho var'uttamo,

May the Māras find no opportunity [to obstruct me] and, in order to carry out my energy [for practice], may the Buddha be my excellent light and protector, the Dhamma my excellent and greatest protector,

#### 8. Nātho Paccekasambuddho – Saṅgho nāth'ottaro mamaŋ. Tes'ottam'ānubhāvena – mār'okāsaŋ labhantu mā.

the individual (*Pacceka*) Sambuddha my protector and the Saṅgha my superior protector. By their great power may the Māras find no opportunity [to obstruct me].

9. Bhav'agg'upādāya avīci heṭṭhato Etth'antare satta-kāy'upapannā Rūpī-arūpī ca asaññi-saññino Dukkhā pamuccantu, phusantu nibbutiŋ.

From the highest realm of existence to the lowest avīci hell, May [all] beings arisen within these bounds
With form and without form,
With perception and without perception
Be released from suffering and attain [Nibbāna's] peace.

#### 10. Devo vassatu kālena – sassa-sampatti hotu ca Pīto bhavatu loko ca – rājā bhavatu dhammiko.

May the rains fall in due season, may there be rich harvest, May the world be prosperous, and may the ruler be righteous.



#### THE BUDDHA'S EXHORTATION 14

(SUGAT'OVĀDA)

Appamādena, bhikkhave, sampādetha. Dullabho Buddh'uppādo lokasmiŋ. Dullabho manussatta-paṭilābho. Dullabhā khaṇa-sampatti. Dullabhā pabbajjā. Dullabhaŋ saddhamma-savaṇaŋ. Dullabho sappurisa-saŋsevo.

Strive diligently, O monks. Rare is the appearance of the Buddha in the world. Rare is the acquiring of a human life. Rare is a successful moment. Rare is the going forth. Rare is the listening to the sublime Dhamma. Rare is the association with good people.

Ārabhatha, nikkamatha — yuñjatha Buddha-sāsane. <sup>15</sup> Dhunātha maccuno senaŋ — naļ'āgāraŋ'va kuñjaro. Arouse your energy, exert yourselves, join the Buddha's Teaching. Smash the army of Death, as a royal elephant [smashes] a reed-hut.

#### Yo imasmin dhamma-vinaye – appamatto vihessati, Pahāya jāti sansāran – dukkhass'antan karissati.

Whoever dwells in this Dhamma and Discipline diligently, will abandon [re]birth in the round of existence (saŋsāra) and make an end to suffering.



#### THE FACTORS OF DEPENDENT ORIGINATION

(PAŢICCA-SAMUPPĀDA-DHAMMA)

In forward order (anuloma)

#### Avijjā-paccayā saŋkhārā; saŋkhāra-paccayā viññāṇaŋ.

With ignorance as condition there are volitional activities; with volitional activities as condition there is consciousness.

# Viññāṇa-paccayā nāmarūpaŋ; nāmarūpa-paccayā saļāyatanaŋ.

With consciousness as condition there is mentality-materiality; with mentality-materiality as condition there are the six sense organs.

#### Saļāyatana-paccayā phasso; phassa-paccayā vedanā.

With the six sense organs as condition there is contact; with contact as condition there is feeling.

#### Vedanā-paccayā taṇhā; taṇhā-paccayā upādānaŋ.

With feeling as condition there is craving; with craving as condition there is clinging.

#### Upādāna-paccayā bhavo; bhava-paccayā jāti.

With clinging as condition there is karmic becoming; with karmic becoming as condition there is birth.

Jāti-paccayā jarāmaraṇaŋ, soka-parideva-dukkha-domanass'upāyāsā sambhavanti. With birth as condition there is ageing, death, sorrow, lamentation, pain, grief, and despair.

# Evam'etassa kevalassa dukkha-kkhandhassa samudayo hoti.

Thus is the origin of this whole mass of suffering.

In reverse order (paţiloma)

# Avijjāya tveva asesa-virāga-nirodhā saŋkhāra-nirodho; saŋ-khāra-nirodhā viññāṇa-nirodho.

But with the complete fading away and cessation of ignorance, there is the cessation of volitional activities; with the cessation of volitional activities processes there is the cessation of consciousness.

# Viññāṇa-nirodhā nāmarūpa-nirodho; nāmarūpa-nirodhā saļāyatana-nirodho.

With the cessation of consciousness there is the cessation of mentality-materiality; with the cessation of mentality-materiality there is the cessation of the six sense organs.

#### Saļāyatana-nirodhā phassa-nirodho; phassa-nirodhā vedanā-nirodho.

With the cessation of the six sense organs there is the cessation of contact; with the cessation of contact there is the cessation of feeling.

# Vedanā-nirodhā taṇhā-nirodho; taṇhā-nirodhā upādāna-ni-rodho.

With the cessation of feeling there is the cessation of craving; with the cessation of craving there is the cessation of clinging.

# Upādāna-nirodhā bhava-nirodho; bhava-nirodhā jāti-nirodho.

with the cessation of clinging there is the cessation of karmic becoming; with the cessation of karmic becoming there is the cessation of birth.

#### Jāti-nirodhā jarāmaraṇaŋ, soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.

With the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair [all] cease.

#### Evam'etassa kevalassa dukkha-kkhandhassa nirodho hoti.

Thus is the cessation of this whole mass of suffering.



#### THE FIRST WORDS OF THE BUDDHA $\frac{16}{}$

(PAŢHAMA-BUDDHA-VACANA)

#### Aneka-jāti-saŋsāraŋ — sandhāvissaŋ, anibbisaŋ Gaha-kārakaŋ gavesanto — dukkhā jāti puna-ppunaŋ.

Through countless births in the round of existence  $(sa\eta s\bar{a}ra)$  I have wandered without finding the housebuilder I was seeking. Suffering is birth again and again.

Gaha-kāraka, diṭṭho'si – puna gehaŋ na kāhasi. Sabbā te phāsukā bhaggā – gaha-kūṭaŋ visaŋkhitaŋ, Visaŋkhāra-gataŋ cittaŋ – taṇhānaŋ khayam-ajjhagā'ti.

O housebuilder, you are seen! You will not build the house again. All your rafters have been broken, and the ridgepole has been destroyed, my mind has reached the unconditioned, and the destruction of craving has been achieved.



#### THE TWENTY FOUR MODES OF CONDITIONAL RELATIONS

(CATU-VISATI PAṬṬHĀNA-DHAMMA)  $^{17}$ 

- 1. Hetu-paccayo root condition
- 2. Ārammaṇa-paccayo object condition
- 3. Adhipati-paccayo predominance condition
- 4. Anantara-paccayo proximity condition
- 5. Samanantara-paccayo contiguity condition
- 6. Sahajāta-paccayo co-nascence condition
- 7. **Aññamañña-paccayo** mutuality condition

- 8. Nissaya-paccayo support condition
- 9. Upanissaya-paccayo decisive support condition
- 10. Purejāta-paccayo pre-nascence condition
- 11. Pacchājāta-paccayo post-nascence condition
- 12. Asevana-paccayo repetition condition
- 13. Kamma-paccayo karma condition
- 14. Vipāka-paccayo karma result condition
- 15. Āhāra-paccayo nutriment condition
- 16. Indriya-paccayo faculty condition
- 17. **Jhāna-paccayo** jhāna condition
- 18. **Magga-paccayo** path condition
- 19. Sampayutta-paccayo association condition
- 20. Vippayutta-paccayo dissociation condition
- 21. Atthi-paccayo presence condition
- 22. Natthi-paccayo absence condition
- 23. Vigata-paccayo separation condition
- 24. Avigata-paccayo'ti non-separation condition.

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### **RECITATION OF THE BUDDHIST CALENDAR**

(BUDDHA-VASSA-SAJJHĀYANA)

Amhākaŋ kho pana Bhagavā Dīpaṅkara-pāda-mūlato paṭṭhāya, paṭhamaŋ dāna-pārami, dutiyaŋ sīla-pārami, tatiyaŋ nekkhamma-pārami, catutthaŋ paññā-pārami, pañcamaŋ viriya-pārami, chaṭṭhamaŋ khanti-pārami, sattamaŋ saccapārami, aṭṭhamaŋ adhiṭṭhāna-pārami, navamaŋ mettā-pārami, dasamaŋ upekkhā-pāramī'ti, dasa pāramiyo, dasa upapāramiyo, dasa paramattha-pāramiyo'ti, samatiŋsa pāramiyo pūretvā, Our Blessed One began at the feet of the Buddha Dīpankara fulfilling first the perfection of generosity, second the perfection of morality, third the perfection of renunciation, fourth the perfection of wisdom, fifth the perfection of energy, sixth the perfection of forbearance, seventh the perfection of truthfulness, eight the perfection of determination, ninth the perfection of friendliness, and tenth the perfection of equanimity – thus ten perfections, ten higher perfections, and ten highest perfections, totalling thirty perfections [in three modes].

# Vessantara-attabhāve nibbattitvā, pañca mahā-pariccāge katvā, Tusita-pure nibbattitvā, catūhi mahā-deva-rājūhi kat āradhanan paṭicca pañca mahā-vilokane viloketvā,

He was born as [King] Vessantara, made the five great renouncements, was reborn in the city of Tusita [deva world], and at the request of the four great heavenly kings he made the five great surveys.

# Suddhodana-mahā-rājānaŋ nissāya, Mahā-Māyā-deviyā kucchismiŋ paṭisandhiŋ gaṇhitvā, dasa-mās'accayena mātu-kucchito nikkhamitvā, ekunatiŋsatime saŋvacchare mah-ābhinikkhamanaŋ nikkhamitvā,

On account of the Great King Suddhodana, he was conceived in the womb of queen Mahā Māyā. At the lapse of ten months he was delivered from his mother' womb and in his twenty-ninth year he made the great renunciation.

#### chabbassāni mahā-padānaŋ padahitvā, pañcatiŋsatime saŋvacchare Vesākha-puṇṇamiyaŋ Sammā Sambodhiŋ abhisambujjhitvā,

After making the great austere efforts for six years, he realized full Self-Enlightenment in his thirty-fifth year on the full moon day of Vesākha month.

# pañca-cattālisa-saŋvaccharāni vasitvā, Sappa-saŋvacchare, Vesākha-puṇṇamiyan bhummavāre parinibbāyi.

He lived forty-five years more and passed away into final nibbāna ( $parinibb\bar{a}na$ ) in the year of the Snake, on the full moon day of Vesākha month, on Tuesday.

Tassa kho pana Bhagavato Arahato Sammā Sambuddhassa sāsanaŋ pañca-vassa-sahassāni pavattissati.

The Dispensation of that Blessed One, Worthy, and Fully Self-Enlightened One will last for five thousand years.

Idāni kho pana dve-sahassa-pañca-sata-aṭṭha-paññāsa-saŋ-vaccharāni ceva, cattāri māsāni ca, soļasa-divasāni atik-kantāni.

At present two thousand five hundred and fifty-eight [2558] years, four [4] months, and sixteen [16] days have passed.

Dve-sahassa-catu-sata-eka-cattālīsati saŋvaccharāni ceva, attha-māsāni ca, dvādasa-divasāni avasitthāni.

Two thousand four hundred and forty-one [2441] years, eight [8] months, and twelve [12] days remain.

Ayaŋ Kapi-saŋvacchare Vassāna-utu. Asmiŋ utumhi Poṭṭhapāda-māsassa Kāla-pakkhe tatiyaŋ, Bhumma-vāramidan'ti daṭṭhabbaŋ.

This is the rainy season in the year of the Monkey (*Kapi*). It should be known that in this season this is Tuesday, the third day in the new lunar phase of September.

NOTE: The dates given above relate to 15 September 2015 CE and are provided here as an example. In order to know how to change them into current dates, however, please see APPENDIX III: *Calculation of the Buddhist Calendar*, **p. 171**.



PRACTICING MEDITATION FOR ABOUT 15 MIN.





#### SHARING MERITS, ETC.

#### SHARING MERITS WITH ALL DEVAS, BEINGS, AND DEPARTED RELATIVES

(PUÑÑ'ĀNUMODANĀ)

SHARING MERITS WTH ALL DEVAS AND BEINGS

#### Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe devā anumodantu — sabba-sampatti-siddhiyā.

May all deities share this merit, which we have so far acquired successfully. May all prosperity be theirs.

#### Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe bhūtā anumodantu — sabba-sampatti-siddhiyā.

May all spirits share this merit, which we have so far acquired successfully. May all prosperity be theirs.

#### Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe sattā anumodantu — sabba-sampatti-siddhiyā.

May all beings share this merit, which we have so far acquired successfully. May all prosperity be theirs.

#### Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā Puññaŋ taŋ anumoditvā – ciraŋ rakkhantu Sambuddhasāsanaŋ.

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the Dispensation of the Self-Enlightened One for a long time!

Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā Puññaŋ taŋ anumoditvā – ciraŋ rakkhantu Sambuddhadesanaŋ. May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the Dhamma exposition of the Self-Enlightened One for a long time!

Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā Puññaŋ taŋ anumoditvā – ciraŋ rakkhantu Sambuddhasāvakaŋ. Ciraŋ rakkhantu maŋ, paraŋ.

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the disciple of the Self-Enlightened One for a long time! And protect me and others for a long time!

TRANSFERENCE OF MERIT TO THE DEPARTED RELATIVES (PATTI-DĀNA)

Idan vo ñātīnan hotu – sukhitā hontu ñatayo. (3x)

Let this [merit] accrue to your/our relatives and may they be happy.

SHARING MERITS WITH THE RESIDENT DEITIES

Imasmin vihare ca ārāme – adhivatthā ca devatā, Anumoditvā iman puññan – rakkhantu Jina-sāsanan.

May the deities residing in this monastery and monastery grounds share this merit and protect the Dispensation of the Victorious One [the Buddha].

SHARING MERITS WITH THE FUTURE BUDDHA METTEYYA

Kappa-sata-sahassāni — soļasā'pi asaŋkhiye Sambharaŋ bodhi-sambhāre — āgato jāti-jātiso, Niyato Buddha-bhāvāya — bhadda-kappe idh'antime, Bodhisatto ca Metteyyo — puññaŋ me anumodatu.

And may also the Bodhisatta Metteyyo share my merit, who came [to the presnt age] birth after birth accumulating for a hundred thousand aeons and sixteen innumerables the necessary conditions for obtaining Enlightenment and who is assured for Buddhahood at the end of this auspicious aeon.

SHARING MERITS WITH OTHER BEINGS

Sabbe sattā ca majjhattā — hitā ca ahitā ca me Anumoditvā imaŋ puññaŋ — bujjhantu amataŋ padaŋ.

And may all beings neutral, beneficial and not beneficial to me share this merit and awaken to the deathless state [Nibbāna].

ASPIRATION (PATTHANĀ)

#### Iminā puñña-kammena — mā me bāla-samāgamo. Sataŋ samāgamo hotu — yāva nibbāna-pattiyā. (3x)

By the grace of this meritorious act, may I not have company with the foolish. May I have company with the true men until the attainment of Nibbāna.



#### **DEDICATION TO THE PRACTICE**

(PAŢIPATTI-PŪJĀ)

#### Imāya dhamm'ānudhamma-paṭipattiyā Buddhaŋ pūjemi.

By this practice of the Dhamma and what is in accordance with it, I venerate the Buddha.

#### Imāya dhamm'ānudhamma-paṭipattiyā Dhammaŋ pūjemi.

By this practice of the Dhamma and what is in accordance with it, I venerate the Dhamma.

#### Imāya dhamm'ānudhamma-patipattiyā Sanghan pūjemi.

By this practice of the Dhamma and what is in accordance with it, I venerate the Sangha.

#### Addhā imāya paṭipattiyā jāti-jarā-maraṇamhā parimuccissāmi.

Indeed, by this practice I will be freed from birth, ageing and death.



#### **ASKING THE TRIPLE GEM FOR FORGIVENESS**

(KHAMĀPANĀ)

#### Kāyena, vācā, cittena — pamādena mayā kataŋ, Accayaŋ khama me, Bhante — bhūri-pañña, Tathāgata.

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, Venerable Sir, possessed of vast wisdom, O Truth finder (*Tathāgata*).

#### Kāyena, vācā, cittena — pamādena mayā kataŋ, Accayaŋ khama me, Dhamma — sandiṭṭhika, akālika.

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, O Dhamma, visible here and now, with immediate results.

#### Kāyena vācā cittena — pamādena mayā kataŋ, Accayaŋ khama me, Saṅgha — puñña-kkhetta anuttara.

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, O Sangha, unsurpassed field of merit.



#### VENERATION OF THE ELDERS AND TEACHERS $\frac{18}{}$

Junior/s: Okāsa, vandāmi, Bhante. 19

Permit me, Venerable Sir. I venerate [pay respect to] you.

Elder: Sukhī hontu.<sup>20</sup> Nibbāna-paccayo hotu.

May you be happy. May this [veneration] be a condition for [you to realize] Nibbāna.

Junior/s: Okāsa dvārattayena kataŋ sabbaŋ accayaŋ khamatha me, Bhante.

Permit me, Venerable Sir, forgive me for all the wrong I have done [towards you] through the three doors [of body, speech and mind].

Elder: Khamāmi, khamitabban.

I forgive [you], you may forgive [me also].

Junior/s: Sādhu! Okāsa khamāmi, Bhante.

Well done! Permit me, Venerable Sir, I forgive [you].

Elder: Sukhī hontu. Nibbāna-paccayo hotu.

May you be happy. May this [veneration] be a condition for [you to realize] Nibbāna.



#### VENERATIONS

#### Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa!

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

#### VENERATION OF THE BUDDHA

(BUDDHA-VANDANĀ)

1. Anucc'āvaca sīlassa – nipakassa ca jhāyino, Cittaŋ yassa vasī-bhūtaŋ – ekaggaŋ, susamāhitaŋ;

He who has an unfailing virtue, is prudent, has attained the jhānas, whose mind has been mastered, is one-pointed, and well concentrated;

#### 2. Taŋ ve tamonudaŋ dhīraŋ – tevijjaŋ, maccu-hāyinaŋ, Hitaŋ deva-manussānaŋ – āhu sabba-ppahāyinaŋ;

The wise one, dispeller of darkness, the triple higher knowledge bearer, victor over death, benefactor of gods and humans, the one they call an abandoner of all [evil];

#### 3. Tīhi vijjāhi sampannan – asammūļha-vihārinan; Buddhan antima-sārīran – tan namassāmi Gotaman.<sup>21</sup>

The one possessing the three higher knowledges, who dwells without delusion; I truly pay him homage, the Buddha Gotama, bearing his final body.

Iti'pi so Bhagavā: Arahaŋ, Sammā Sambuddho, Vijjā-caraṇa-sampanno, Sugato, Loka-vidū, Anuttaro purisa-damma-sārathi, Satthā deva-manussānaŋ, Buddho, Bhagavā'ti. Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the noble path], Knower of the world, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

#### VENERATION OF THE DHAMMA

(DHAMMA-VANDANĀ)

Sv'ākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehi-passiko, opanayiko, paccattaŋ veditabbo viññūhī'ti.

Well expounded is the Dhamma (Teaching) by the Blessed One, directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually.

#### **VENERATION OF THE SANGHA**

(SANGHA-VANDANĀ)

Su-paṭipanno Bhagavato sāvaka-saṅgho.
Uju-paṭipanno Bhagavato sāvaka-saṅgho.
Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.
Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;
ya-d-idaŋ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā — esa Bhagavato sāvaka-saṅgho.
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo, anuttaraŋ puñña-kkhettaŋ lokassā'ti.

The Sangha (order) of the Blessed One's disciples has entered upon the good practice.

The Sangha [...] has entered upon the straight practice.

The Sangha [...] has entered upon the true practice.

The Sangha [...] has entered upon the proper practice;

that is to say, the four pairs of persons or the eight types of individuals – this is the Sangha of the Blessed One's disciples. It is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and the unsurpassed field of merit for the world.



#### REGULAR PROTECTIVE DISCOURSE

Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa. (3x) Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

# DISCOURSE ON THE TEN MATTERS (TO BE REFLECTED UPON) (DASA DHAMMA SUTTA)

For the complete *Dasa Dhamma Sutta* please see COLLECTION OF DISCOURSES, **p. 90**.





#### DAILY REFLECTIONS

# ALSO AS ELEMENTS AND AS LOATHSOME

(ATĪTA-PACCAVEKKHAŅA & DHĀTU-PAŢIKŪLA-PACCAVEKKHAŅA)

For the Reviewing of the Requisites please see EVENING VENERATION, **p. 77**.

#### **MEDITATION ON FRIENDLINESS**

(METTĀ-BHĀVANĀ)

#### 1. Sukhī bhaveyyaŋ niddukkho – ahaŋ niccaŋ, ahaŋ viya Hitā ca me sukhī hontu – majjhattā'tha ca verino.

May I ever be happy and without suffering, and like myself may my benefactors, neutral persons, and foes be happy too.

#### 2. Imamhi gāma-kkhettamhi – sattā hontu sukhī sadā, Tato parañ'ca rajjesu – cakkavāļesu jantuno.

In the area of this village may beings always be happy, and beyond that also the people in other countries and solar systems.

#### 3. Samantā cakkavāļesu – satt'ānantesu pāṇino, Sukhino puggalā, bhūtā – attabhāva-gatā siyuŋ.

Throughout the solar systems may the countless beings, creatures, persons, spirits, and those who got bodily appearance, be happy.

#### Tathā itthī, pumā ceva – ariyā anariyā'pi ca Devā, narā, apāyaṭṭhā – tathā dasa-disāsu cā'ti.

And so too [all] women, men, noble ones, and also not noble ones, gods, humans, and those dwelling in woeful states, and likewise [all beings] in the ten directions.



#### THE BUDDHA'S EXHORTATION

(SUGAT'OVĀDA)

Appamādena, bhikkhave, sampādetha. Dullabho Buddh'uppādo lokasmiŋ. Dullabho manussatta-paṭilābho. Dullabhā khaṇa-sampatti. Dullabhā pabbajjā. Dullabhaŋ saddhamma-savaṇaŋ. Dullabho sappurisa-saŋsevo.

Strive diligently, O monks. Rare is the appearance of the Buddha in the world. Rare is the acquiring of a human life. Rare is a successful moment. Rare is the going forth. Rare is the listening to the sublime Dhamma. Rare is the association with good people.

#### Ārabhatha, nikkamatha — yuñjatha Buddha-sāsane. Dhunātha maccuno senaŋ — naļ'āgāraŋ'va kuñjaro.

Arouse your energy, exert yourselves, join the Buddha's Teaching. Smash the army of Death, as a royal elephant [smashes] a reed-hut.

#### Yo imasmin dhamma-vinaye – appamatto vihessati, Pahāya jāti sansāran – dukkhass'antan karissati.

Whoever dwells in this Dhamma and Discipline diligently, he will abandon [re]birth in the round of existence (saŋsāra) and make an end to suffering.



#### REFLECTION ON THE REPULSIVENESS OF THE BODY

(PAŢIKKŪLA-MANASIKĀRA)

#### Atthi imasmin kāye:

There is in this body:

 kesā, lomā, nakhā, dantā, taco; [Forward order] taco, dantā, nakhā, lomā, kesā, [Reverse order]

head hairs, body hairs, nails, teeth, skin; skin, teeth, nails, body hairs, head hairs,

2. maŋsaŋ, nahāru, aṭṭhi, aṭṭhimiñjā, vakkaŋ; vakkaŋ, aṭṭhimiñjā, aṭṭhi, nahāru, maŋsaŋ,

flesh, sinews, bones, bone-marrow, kidneys; kidneys, bone-marrow, bones, sinews, flesh,

3. hadayan, yakanan, kilomakan, pihakan, papphāsan; papphāsan, pihakan, kilomakan, yakanan, hadayan,

heart, liver, diaphragm, spleen, lungs; lungs, spleen, diaphragm, liver, heart,

# 4. antan, antaguṇan, udariyan, karīsan, matthaluṅgan; matthaluṅgan, karīsan, udariyan, antaguṇan, antan,

intestines, mesentery, undigested food in the stomach, feces, brain; brain, feces, undigested food in the stomach, mesentery, intestines,

# 5. pittan, semhan, pubbo, lohitan, sedo, medo; medo, sedo, lohitan, pubbo, semhan, pittan,

bile, phlegm, pus, blood, sweat, fat; fat, sweat, blood, pus, phlegm, bile,

# 6. assu, vasā, kheļo, siṅghānikā, lasikā, muttaŋ; muttaŋ, lasikā, siṅghānikā, kheļo, vasā, assu.

tears, grease, saliva, snot, lubricating fluid of the joints, urine; urine, lubricating fluid of the joints, snot, saliva, grease, tears.





SHARING MERITS, ETC.

# SHARING MERITS WITH ALL DEVAS, BEINGS AND DEPARTED RELATIVES

(PUÑÑ'ĀNUMODANĀ)

The verses that follow are a repetition of those at the end of the Morning Veneration, **p. 29**, where the translation is given and which is here omitted.

SHARING MERITS WTH ALL DEVAS AND BEINGS

Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe devā anumodantu — sabba-sampatti-siddhiyā. Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe bhūtā anumodantu — sabba-sampatti-siddhiyā.

Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe sattā anumodantu — sabba-sampatti-siddhiyā.

Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā Puññaŋ taŋ anumoditvā – ciraŋ rakkhantu Sambuddhasāsanaŋ.

Ākāsaṭṭhā ca ...
 – ciraŋ rakkhantu Sambuddha-desanaŋ.
 – ciraŋ rakkhantu Sambuddha-sāvakaŋ.
 – Ciraŋ rakkhantu maŋ, paraŋ.

TRANSFERENCE OF MERIT TO THE DEPARTED RELATIVES (PATTI-DĀNA)

Idan vo ñātīnan hotu – sukhitā hontu ñatayo. (3x)

SHARING MERITS WITH THE RESIDENT DEITIES

Imasmiŋ vihare ca ārāme – adhivatthā ca devatā, Anumoditvā imaŋ puññaŋ – rakkhantu Jina-sāsanaŋ.

SHARING MERITS WITH THE FUTURE BUDDHA METTEYYA

Kappa-sata-sahassāni — soļasā'pi asaŋkhiye Sambharaŋ bodhi-sambhāre — āgato jāti-jātiso, Niyato Buddha-bhāvāya — bhadda-kappe idh'antime, Bodhisatto ca Metteyyo — puññaŋ me anumodatu.

SHARING MERITS WITH OTHER BEINGS

Sabbe sattā ca majjhattā – hitā ca ahitā ca me Anumoditvā imaŋ puññaŋ – bujjhantu amataŋ padaŋ.

ASPIRATION (PATTHANĀ)

Iminā puñña-kammena — mā me bāla-samāgamo. Sataŋ samāgamo hotu — yāva nibbāna-pattiyā. (3x)

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#### DEDICATION TO THE PRACTICE

(PAŢIPATTI-PŪJĀ)

Imāya dhamm'ānudhamma-paṭipattiyā Buddhaŋ pūjemi. Imāya dhamm'ānudhamma-paṭipattiyā Dhammaŋ pūjemi. Imāya dhamm'ānudhamma-paṭipattiyā Saṅghaŋ pūjemi. Addhā imāya paṭipattiyā jāti-jarā-maraṇamhā parimuc-cissāmi.

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#### **ASKING THE TRIPLE GEM FOR FORGIVENESS**

(KHAMĀPANĀ)

Kāyena, vācā, cittena — pamādena mayā kataŋ, Accayaŋ khama me, Bhante — bhūripañña, Tathāgata.

Kāyena, vācā, cittena — pamādena mayā kataŋ, Accayaŋ khama me, Dhamma — sandiṭṭhika, akālika.

Kāyena vācā cittena — pamādena mayā kataŋ, Accayaŋ khama me, Saṅgha — puñña-kkhetta anuttara.

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#### **VENERATION OF THE ELDERS AND TEACHERS**

Junior/s: Okāsa, vandāmi, Bhante.

Elder: Sukhī hontu. Nibbāna-paccayo hotu.

Junior/s: Okāsa dvārattayena kataŋ sabbaŋ accayaŋ

khamatha me, Bhante.

Elder: Khamāmi, khamitabban.

Junior: Sādhu! Okāsa khamāmi, Bhante.

Elder: Sukhī hontu. Nibbāna-paccayo hotu.

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#### PRELIMINARY VENERATION 22

#### Sādhu! Sādhu!! Sādhu!!!

Well done! Well done!! Well done!!!

Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa! (3x)

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

#### **VENERATION OF THE BUDDHA**

(BUDDHA-VANDANĀ)

Iti'pi so Bhagavā: Arahaŋ, Sammā Sambuddho, Vijjā-caraṇa-sampanno, Sugato, Loka-vidū, Anuttaro purisa-damma-sārathi, Satthā deva-manussānaŋ, Buddho, Bhagavā'ti.

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Endowed with higher knowledge and conduct, Well-gone, Knower of the worlds, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

 Svāmīni Bhāgyavatun vahansa, oba vahanse Arahaŋ\* nam vana sēka.

Venerable Blessed One, [due to your qualities] you are Worthy.

2. Svāmīni Bhāgyavatun vahansa, oba vahanse Sammā Sambuddha nam vana sēka.

<sup>\*</sup>Arahan is sometimes recited as 'Arahat' in Sinhalese.

Venerable Blessed One, [due to your qualities] you are fully Self-Enlightened One.

#### 3. Svāmīni Bhāgyavatun vahansa, oba vahanse Vijjā-caraṇa-sampanna nam vana sēka.

Venerable Blessed One, [due to your qualities] you are Endowed with higher knowledge and conduct.

# 4. Svāmīni Bhāgyavatun vahansa, oba vahanse Sugata nam vana sēka.

Venerable Blessed One, [due to your qualities] you are Well-gone.

# 5. Svāmīni Bhāgyavatun vahansa, oba vahanse Loka-vidū nam vana sēka.

Venerable Blessed One, [due to your qualities] you are Knower of the worlds.

#### 6. Svāmīni Bhāgyavatun vahansa, oba vahanse Anuttarapurisa-damma-sārathi nam vana sēka.

Venerable Blessed One, [due to your qualities] you are Unsurpassed trainer of persons fit to be tamed.

#### 7. Svāmīni Bhāgyavatun vahansa, oba vahanse Satthā devamanussānam nam vana sēka.

Venerable Blessed One, [due to your qualities] you are Teacher of gods and humans.

# 8. Svāmīni Bhāgyavatun vahansa, oba vahanse Buddha nam vana sēka.

Venerable Blessed One, [due to your qualities] you are Enlightened.

# 9. Svāmīni Bhāgyavatun vahansa, oba vahanse Bhagavā nam vana sēka.

Venerable Blessed One, [due to your qualities] you are Blessed [with fortune].

#### Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!

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#### MAIN VENERATION

#### VERSES OF OFFERINGS (PŪJĀ-GĀTHĀ)

#### Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa!

Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

INVITATION TO OFFERINGS (ĀRĀDHANĀ)

Yāvatā, Bhagavā, loke — tiṭṭheyya tava sāsanaŋ, Tāvatā paṭigaṇhātu — pūjā lokʾānukampayā.

As long as, O Blessed One, your Dispensation lasts in the world, so long may you, out of compassion for the world, accept these offerings.

OFFERING OF LIGHT (DĪPA-PŪJĀ)

Sittha-tela<sup>23</sup>-ppadittena – dīpena tama-dhaŋsinā Ti-loka-dīpaŋ Sambuddhaŋ – pūjayāmi tamo-nudaŋ.

This light blazing from the candle, which dispels darkness, I offer to the Enlightened One, who is the light of the three worlds, and the dispeller of the darkness [of delusion].

OFFERING OF INCENSE (SUGANDHA-PŪJĀ)

Sugandhi-kāya-vadanan – ananta-guṇa-gandhinan, Sugandhinā'han gandhena – pūjayāmi Tathāgatan.

This fragrant scent [incense] I offer to the Tathāgata, who has fragrant body and speech and infinite fragrant virtues.

OFFERING OF DRINKING WATER (PĀŅĪYA-PŪJĀ)

Sugandhan sītalan kappan – pasanna-madhuran subhan, Pānīyam'etan, Bhagavā – patiganhātu m uttama.

May the Blessed One, the Supreme One, kindly receive this drinking water which is fragrant, cool, suitable, clean, pleasant, and pure.

OFFERING OF MEDICINE (GILĀNA-PACCAYA-PŪJĀ)

#### Adhivāsetu no, Bhante — gilāna-paccayaŋ imaŋ. Anukampaŋ upādāya — paṭigaṇhātu m uttama.

May the Venerable Sir kindly accept our (medicinal) requisite for illness. May the Supreme One receive it out of compassion for us.

OFFERING OF ARTICLES (PARIKKHĀRA-PŪJĀ)

#### Adhivāsetu no, Bhante – parikkhāraŋ parikappitaŋ. Anukampaŋ upādāya – paṭigaṇhātu·m·uttama.

May the Venerable Sir kindly accept our prepared article (of towel, soap, etc.). May the Supreme One receive it out of compassion for us.

OFFERING OF FLOWERS (PUPPHA-PŪJĀ)

Nirodha-samāpattito vuṭṭhahitvā viya nisinnaŋ Bhagavantaŋ, Arahantaŋ, Sammā Sambuddhaŋ iminā pupphena pūjemi, pūjemi, pūjemi.

To the Blessed One, Worthy, and fully Self-Enlightened One, seated as if he is just arisen from the attainment of cessation, this flower I offer, I offer, I offer.

Ayaŋ puppha-pūjā Buddha-Paccekkhabuddha-aggasāvaka-mahāsāvaka-arahant'ādīnaŋ sabhāva-sīlaŋ. Aham'pi tesaŋ anuvattako homi.

This flower-offering is a customary practice of Buddhas, Pacce-kabuddhas (individual Buddhas), Chief disciples, Great disciples and Arahants, and so on. I too follow in their footsteps.

Idaŋ pupphaŋ idāni vaṇṇena'pi suvaṇṇaŋ, gandhena'pi sugandhaŋ, saṇṭhānena'pi susaṇṭhānaŋ. Khippam'eva dubbaṇṇaŋ, duggandhaŋ, dussaṇṭhānaŋ, aniccataŋ pāpunissati.

Now this flower is beautiful in colour, fragrant in smell, and well-shaped in appearance. But soon it will manifest its impermanence as discoloured, foul-smelling, and disfigured.

# Evam'eva kho sabbe saŋkhārā aniccā, sabbe saŋkhārā dukkhā, sabbe dhammā anattā'ti.

So too, all conditioned things are impermanent, all conditioned things are suffering, all phenomena are not self.





#### VENERATIONS

#### **VENERATIONS CHANTED ON ALTERNATE DAYS**

At Nāuyana Forest Monastery, two different collections of venerations are chanted.

On one day is chanted:

- ➤ the long Veneration of the Buddha, Dhamma and Saṅgha, p. 46,
- ➤ the `Veneration of the Eighteen Qualities of the Buddha', p. 54,
- continuing with the 'Veneration of the Four Buddhist Sacred Places', p. 65.

On the other day is chanted:

- ➤ The very short Veneration of the Buddha (Iti'pi so ... ), Dhamma (Svākkhato ...) and Saṅgha (Supaṭipanno ...),
- ➤ the `Veneration of The Eighteen Qualities of The Buddha', p. 54.
- ➤ the `Veneration of the Seventy-three Kinds of Knowledge', p. 56.
- continuing with the 'Veneration of the Four Buddhist Sacred Places', p. 65.

#### LONG VENERATION

#### VENERATION OF THE BUDDHA

(BUDDHA-VANDANĀ)

Iti'pi so Bhagavā: Arahaŋ, Sammā Sambuddho, Vijjā-caraṇa-sampanno, Sugato, Loka-vidū, Anuttaro purisa-damma-sārathi, Satthā deva-manussānaŋ, Buddho, Bhagavā'ti.

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the noble path], Knower of the world, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

So Bhagavā iti'pi: Arahan. Arahan vata so Bhagavā. Tan Bhagavantan, Arahantan sirasā namāmi. Tassa Bhagavato, Arahato attānan pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Arahato sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: Worthy. Certainly, Worthy is the Blessed One. I pay homage with my head to the Blessed One, the Worthy. I relinquish myself to the Blessed One, the Worthy. Having relinquished myself to the Blessed One, the Worthy, I become his disciple, I become his pupil.

Ārakattā hatattā ca — kiles'ārīna so Munī, Hata-saŋsāra-cakkāro — paccay'ādīna c'āraho, Na raho karoti papāni — Arahaŋ taŋ namām'ahaŋ.

Because he is the Sage who is remote from the defilements, the enemies [attachment and the rest], which he has destroyed, and has destroyed the wheel of sansāra, is worthy of requisites etc., and does not do evil [even] secretly, I pay homage to the Worthy One.

So Bhagavā iti'pi: Sammā Sambuddho. Sammā Sambuddho vata so Bhagavā. Taŋ Bhagavantaŋ, Sammā Sambuddhaŋ sirasā namāmi. Tassa Bhagavato, Sammā Sambuddhassa attānaŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Sammā Sambuddhassa sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: fully Self-Enlightened One. Certainly, fully Self-Enlightened is the Blessed One. I pay homage with my head to the Blessed One, the fully Self-Enlightened One. I relinquish myself to the Blessed One, the fully Self-Enlightened One. Having relinquished myself to the Blessed One, the fully Self-Enlightened One, I become his disciple, I become his pupil.

Sammā Sambuddha-saddhamma — Sammā Sambuddha-desanā, Sammā Sambuddha-ñeyyassa — Sammā Sambuddha, te namo.

O fully Self-Enlightened One, homage be to you who possesses the sublime Dhamma of a fully Self-Enlightened One, the Dhamma exposition of a fully Self-Enlightened One, and the knowledge of all that should be known by a fully Self-Enlightened One.

So Bhagavā iti'pi: Vijjā-caraṇa-sampanno. Vijjā-caraṇa-sampanno vata so Bhagavā. Taŋ Bhagavantaŋ, Vijjā-caraṇa-sampannaŋ sirasā namāmi. Tassa Bhagavato, Vijjā-caraṇa-sampannassa attānaŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Vijjā-caraṇa-sampannassa sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: Accomplished in higher knowledge and conduct. Certainly, Accomplished in higher knowledge and conduct is the Blessed One. I pay homage with my head to the Blessed One, the Accomplished in higher knowledge and conduct. I relinquish myself to the Blessed One, the Accomplished in higher knowledge and conduct. Having relinquished myself to the Blessed One, the Accomplished in higher knowledge and conduct, I become his disciple, I become his pupil.

Vijjā-caraṇa-sampanno — tisso vijjā pakāsitā Aṭṭha-vijjā, pañcadasa — caraṇaŋ, taŋ namām'ahaŋ.

Accomplished in higher knowledge and conduct, he made known the three higher knowledges, the eight higher knowledges and the fifteen modes of conduct – to him I pay my homage.

So Bhagavā iti'pi: Sugato. Sugato vata so Bhagavā. Taŋ Bhagavantaŋ, Sugataŋ sirasā namāmi. Tassa Bhagavato, Sugatassa attānaŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Sugatassa sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: Well-gone [in the noble path]. Certainly, Well-gone is the Blessed One. I pay homage with my head to the Blessed One, the Well-gone. I relinquish myself to the Blessed One, the Well-gone. Having relinquished myself to the Blessed One, the Well-gone, I become his disciple, I become his pupil.

#### Sugatattā, Sugattattā — sobhanā yassa vā gati, Gatattā sundaraŋ ṭhānaŋ — Sugato nāma te namo.

Because of enunciating well, because of having a graceful body, or because of having gone to an excellent place [Nibbāna] whose course was splendid – to you, who is called Well-gone, I pay my homage.

So Bhagavā iti'pi: Loka-vidū. Loka-vidū vata so Bhagavā. Taŋ Bhagavantaŋ, Loka-viduŋ sirasā namāmi. Tassa Bhagavato, Loka-viduno attānaŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Loka-viduno sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: Knower of the worlds. Certainly, Knower of the worlds is the Blessed One. I pay homage with my head to the Blessed One, the Knower of the worlds. I relinquish myself to the Blessed One, the Knower of the worlds. Having relinquished myself to the Blessed One, the Knower of the worlds, I become his disciple, I become his pupil.

#### Satt'āvās'ādi saŋkhāte — kāma-rūp'ādike tathā, Saŋkhāra-satta·m·okāsa — loke yo vedi taŋ name.

He who knows the so-called '[nine] abodes of beings' and likewise the sensual and fine material, etc. worlds, and the [worlds] of conditioned phenomena, beings and space – to him I pay my homage.

So Bhagavā iti'pi: Anuttaro purisa-damma-sārathi. Anuttaro purisa-damma-sārathi vata so Bhagavā. Taŋ Bhagavantaŋ, Anuttaraŋ purisa-damma-sārathiŋ sirasā namāmi. Tassa Bhagavato, Anuttarassa purisa-damma-sārathino attānaŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhaga-

#### vato, Anuttarassa purisa-damma-sārathino sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: Unsurpassed trainer of persons fit to be tamed. Certainly, Unsurpassed trainer of persons fit to be tamed is the Blessed One. I pay homage with my head to the Blessed One, the Unsurpassed trainer of persons fit to be tamed. I relinquish myself to the Blessed One, the Unsurpassed trainer of persons fit to be tamed. Having relinquished myself to the Blessed One, the Unsurpassed trainer of persons fit to be tamed, I become his disciple, I become his pupil.

#### Yo loke Anuttaro deva – Brahm'āsūra-narorahe, Damesi damme purise – sāratthiŋ taŋ namām'ahaŋ.

He who is Unsurpassed in the world and has tamed persons, such as gods, Brahmas, asuras, men and nāgas, fit to be tamed – to him, the trainer, I pay my homage.

So Bhagavā iti'pi: Satthā deva-manussānaŋ. Satthā deva-manussānaŋ vata so Bhagavā. Taŋ Bhagavantaŋ, Satthā-raŋ deva-manussānaŋ sirasā namāmi. Tassa Bhagavato, Satthuno deva-manussānaŋ attānaŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Satthuno deva-manussānaŋ sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: Teacher of gods and humans. Certainly, Teacher of gods and humans is the Blessed One. I pay homage with my head to the Blessed One, the Teacher of gods and humans. I relinquish myself to the Blessed One, the Teacher of gods and humans. Having relinquished myself to the Blessed One, the Teacher of gods and humans, I become his disciple, I become his pupil.

#### Dātā ti-bhava-sampattin — netā siva-puran varan, Satthā deva-manussānan — tan namāmi nar'uttaman.

I pay homage to the Teacher of gods and humans who is the greatest of mankind, is the giver of fortune in the three spheres of existence and the leader to the excellent and auspicious city [of Nibbāna].

So Bhagavā iti'pi: Buddho. Buddho vata so Bhagavā. Taŋ Bhagavantaŋ, Buddhaŋ sirasā namāmi. Tassa Bhagavato, Buddhassa attānaŋ pariccajāmi. Pariccatto yeva me attā,

# tassa Bhagavato, Buddhassa sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: Enlightened. Certainly, Enlightened is the Blessed One. I pay homage with my head to the Blessed One, the Enlightened. I relinquish myself to the Blessed One, the Enlightened. Having relinquished myself to the Blessed One, the Enlightened, I become his disciple, I become his pupil.

#### Catu-saccam'abujjhittha – bodhetā yo pajāya ca, Sāman saccāni sambujjhi – tan Buddhan panamām'ahan.

He who understood the four Truths, made others to understand them, and was by himself fully enlightened to the Truths – to him, the Enlightened One, I make my obeisance.

So Bhagavā iti'pi: Bhagavā. Bhagavā vata so Bhagavā. Taŋ Bhagavantaŋ, Bhagavantaŋ sirasā namāmi. Tassa Bhagavato, Bhagavato attānaŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato, Bhagavato sāvako hamasmi, sisso hamasmi.

The Blessed One is indeed thus: Blessed [with fortune]. Certainly, Blessed is the Blessed One. I pay homage with my head to the Blessed One, the Blessed. I relinquish myself to the Blessed One, the Blessed. Having relinquished myself to the Blessed One, the Blessed, I become his disciple, I become his pupil.

#### Bhāgyavā Bhaggavā yutto — bhagehi ca vibhattavā, Bhavesu vanta-gamano — Bhagavā nāma te namo.

He is fortunate [with merit], is the abolisher [of evil states], is possessed of blessings, is a [Dhamma] analyst, and has rejected going in the states of existence – to him, who is named Blessed One, I pay my homage.

#### Atītā ye ca Sambuddhā — ye ca Buddhā anāgatā, Paccuppannā ca ye Buddhā — ahaŋ vandāmi sabbadā.

Any Sambuddhas of the ages past, and any Buddhas that are yet to come, and the Buddhas of the present age, I always venerate!

N'atthi me saraṇaŋ aññaŋ – Buddho me saraṇaŋ varaŋ, Etena sacca-vajjena – hotu me jaya-maṅgalaŋ. There is no other refuge for me, the Buddha is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

#### Uttamangena vande'han – pāda-pansu var'uttaman, Buddhe yo khalito, doso – Buddho khamatu tan maman.

With my head I humbly venerate, the blessed dust on His Feet. For any wrong or fault done to the Buddha, may the Buddha forgive me for that!



#### **VENERATION OF THE DHAMMA**

(DHAMMA-VANDANĀ)

Sv'ākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehi-passiko, opanayiko, paccattaŋ veditabbo viññūhī'ti.

Well expounded is the Dhamma (Teaching) by the Blessed One, directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually.

Sv'ākkhāto vata tassa Bhagavato so Dhammo. Sandiṭṭhiko vata tassa Bhagavato so Dhammo. Akāliko vata tassa Bhagavato so Dhammo. Ehi-passiko vata tassa Bhagavato so Dhammo. Opanayiko vata tassa Bhagavato so Dhammo. Paccattaŋ veditabbo viññūhi vata tassa Bhagavato so Dhammo.

Certainly, well expounded is the Dhamma of the Blessed One. Certainly, directly visible is the Dhamma of the Blessed One. Certainly, with immediate results is the Dhamma of the Blessed One. Certainly, inviting one to come and see is the Dhamma of the Blessed One. Certainly, leading onwards [to Nibbāna] is the Dhamma of the Blessed One. Certainly, to be experienced by the wise individually is the Dhamma of the Blessed One.

Taŋ sv'ākkhātaŋ Bhagavato Dhammaŋ, sandiṭṭhikaŋ, akālikaŋ, ehi-passikaŋ, opanayikaŋ, paccattaŋ veditabbaŋ viññūhi sirasā namāmi. Tassa Bhagavato Dhammassa attā-

# naŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato Dhammassa sāvako hamasmi, sisso hamasmi.

I pay homage with my head to the well expounded Dhamma of the Blessed One, the directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually. I relinquish myself to the Dhamma of the Blessed One. Having relinquished myself to the Dhamma of the Blessed One, I become a disciple, I become a pupil.

#### Atītā ye ca Saddhammā – ye ca Dhammā anāgatā, Paccuppannā ca ye Dhammā – ahaŋ vandāmi sabbadā.

Any sublime Dhammas of the ages past, and any Dhammas that are yet to come, and the Dhammas of the present age, I always venerate!

#### N'atthi me saraṇaŋ aññaŋ – Dhammo me saraṇaŋ varaŋ, Etena sacca-vajjena – hotu me jaya-maṅgalaŋ.

There is no other refuge for me, the Dhamma is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

#### Uttamangena vande'han – Dhamman ca tividhan varan, Dhamme yo khalito, doso – Dhammo khamatu tan maman.

With my head I humbly venerate, the excellent threefold Dhamma.<sup>24</sup> For any wrong or fault done to the Dhamma, may the Dhamma forgive me for that!



#### VENERATION OF THE SANGHA

(SANGHA-VANDANĀ)

Su-paṭipanno Bhagavato sāvaka-saṅgho.
Uju-paṭipanno Bhagavato sāvaka-saṅgho.
Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.
Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;
ya-d-idaŋ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā — esa Bhagavato sāvaka-saṅgho.
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo, anuttaraŋ puñña-kkhettaŋ lokassā'ti.

The Sangha (order) of the Blessed One's disciples has entered upon the good practice.

The Sangha [...] has entered upon the straight practice.

The Sangha [...] has entered upon the true practice.

The Sangha [...] has entered upon the proper practice;

that is to say, the four pairs of persons or the eight types of individuals – this is the Sangha of the Blessed One's disciples. It is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and the unsurpassed field of merit for the world.

Su-paṭipanno vata so Bhagavato sāvaka-saṅgho.
Uju-paṭipanno vata so Bhagavato sāvaka-saṅgho.
Ñāya-paṭipanno vata so Bhagavato sāvaka-saṅgho.
Sāmīci-paṭipanno vata so Bhagavato sāvaka-saṅgho.
Āhuneyyo vata so Bhagavato sāvaka-saṅgho.
Pāhuneyyo vata so Bhagavato sāvaka-saṅgho.
Dakkhiṇeyyo vata so Bhagavato sāvaka-saṅgho.
Añjali-karaṇīyo vata so Bhagavato sāvaka-saṅgho.
Anuttaraŋ puñña-kkhettaŋ lokassa vata so Bhagavato sāvaka-saṅgho.

Certainly, the Sangha of the Blessed One's disciples has entered upon the good practice.

Certainly, the Sangha [...] has entered upon the straight practice.

Certainly, the Sangha [...] has entered upon the true practice.

Certainly, the Sangha [. . .] has entered upon the proper practice.

Certainly, the Sangha [...] is worthy of gifts.

Certainly, the Sangha [...] is worthy of hospitality.

Certainly, the Sangha [...] is worthy of offerings.

Certainly, the Sangha [...] is worthy of reverential salutation.

Certainly, the Sangha [. . .] is the unsurpassed field of merit for the world.

Taŋ Bhagavato sāvaka-saṅghaŋ su-paṭipannaŋ, ujupaṭi-pannaŋ, ñāya-paṭipannaŋ, sāmīci-paṭipannaŋ, āhuneyyaŋ, pāhuneyyaŋ, dakkhiṇeyyaŋ, añjali-karaṇīyaŋ, anuttaraŋ puñña-kkhettaŋ lokassa sirasā namāmi. Tassa Bhagavato sāvaka-saṅghassa attānaŋ pariccajāmi. Pariccatto yeva me attā, tassa Bhagavato sāvaka-saṅghassa sāvako hamasmi, sisso hamasmi.

I pay homage with my head to the Sangha of the Blessed One's disciples that has entered upon the good practice, has entered upon the straight practice, has entered upon the true practice, has entered upon the proper practice, it is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and the unsurpassed field of merit for the world. I relinquish myself to the Sangha of the Blessed One's disciples. Having relinquished myself to the Sangha of the Blessed One's disciples, I become a disciple, I become a pupil.

#### Ye ca Saṅghā atītā ca — ye ca Saṅghā anāgatā, Paccuppannā ca ye Saṅgha — ahaŋ vandāmi sabbadā.

Any Sanghas of the ages past, and any Sanghas that are yet to come, and the Sanghas of the present age, I always venerate!

#### N'atthi me saraṇaŋ aññaŋ – Saṅgho me saraṇaŋ varaŋ, Etena sacca-vajjena – hotu me jaya-maṅgalaŋ.

There is no other refuge for me, the Sangha is my most excellent refuge. By the assertion of this truth, may the blessing of victory be mine!

#### Uttamaṅgena vande'haŋ — Saṅghaŋ ca tividh'ottamaŋ, Saṅghe yo khalito doso — Saṅgho khamatu taŋ mamaŋ.

With my head I humbly venerate the supreme threefold Saṅgha. For any wrong or fault done to the Saṅgha, may the Saṅgha forgive me for that!



#### **VENERATION OF THE EIGHTEEN QUALITIES OF THE BUDDHA**

(AṬṬHARASA-BUDDHA-GUŅA-VANDANĀ)

Atīt'aŋse Buddhassa, Bhagavato appaṭihataŋ ñaṇaŋ. Anāgat'aŋse Buddhassa, Bhagavato appaṭihataŋ ñanaŋ. Paccupann'aŋse Buddhassa, Bhagavato appaṭihataŋ ñanaŋ.

The knowledge of the Buddha, the Blessed One, about past times is unobstructed. The knowledge of the Buddha, the Blessed One, about future times is unobstructed. The knowledge of the Buddha, the Blessed One, about the present time is unobstructed.

Imehi tīhi dhammehi samannāgatassa Buddhassa, Bhagavato sabbaŋ kāya-kammaŋ ñāṇa-pubbaṅgamaŋ, ñāṇ'ānuparivattaŋ; sabbaŋ vacī-kammaŋ ñāṇa-pubbaṅgamaŋ, ñāṇ-ānuparivattaŋ; sabbaŋ mano-kammaŋ ñāṇa-pubbaṅgamaŋ, ñāṇ'ānuparivattaŋ.

All the bodily action of the Buddha, the Blessed One, who is possessed of the (above-mentioned) three qualities, is preceded by knowledge and is carried out with knowledge; all the verbal action is preceded by knowledge and is carried out with knowledge; all the mental action is preceded by knowledge and is carried out with knowledge.

Imehi chahi dhammehi samannāgatassa Buddhassa, Bhagavato n'atthi chandassa hāni, n'atthi dhamma-desanāya hānī, n'atthi viriyassa hānī, n'atthi samādhissa hānī, natthi paññāya hānī, n'atthi vimuttiyā hānī.

In the Buddha, the Blessed One, who is possessed of the (above-mentioned) six qualities, there is no deterioration in his will, no deterioration in his exposition of the Dhamma, no deterioration in his energy, no deterioration in his concentration, no deterioration in his wisdom and no deterioration in his liberation.

Imehi dvādasahi dhammehi samannāgatassa Buddhassa, Bhagavato n'atthi davā, n'atthi ravā, n'atthi apphuṭaŋ, n'atthi vegāyitattaŋ, n'atthi abyāvaṭa-mano, n'atthi appaṭisaŋkhān'upekkhā.

In the Buddha, the Blessed One, who is possessed of the (above-mentioned) twelve qualities, there is no haste in acting, no making blunders by over-hurrying oneself, no excitement, no abrupt movements, no absent-mindedness, no inconsiderate equanimity.

Imehi aṭṭhārasahi dhammehi samannāgataŋ Sammā Sambuddhaŋ, Bhagavantaŋ sirasā namāmi.

I pay homage with my head to the fully Self-Enlightened One, the Blessed One, who is possessed of these eighteen qualities.



#### VENERATION CHANTED ON ALTERNATE DAYS

At Nāuyana Forest Monastery, the following `Veneration of the Seventy-three Kinds of Knowledge' is chanted on the day when the long Veneration of the Buddha, Dhamma and Saṅgha is not chanted, and continues with the `Veneration of the Four Buddhist Sacred Places', p. 65.

#### VENERATION OF THE SEVENTY-THREE KINDS OF KNOWLEDGE 26

(TE-SATTATI-ÑĀŅA-VANDANĀ)

#### 1. Sot'āvadhāne paññā, suta-maye ñāṇaŋ.

The wisdom  $(pa\tilde{n}\tilde{n}a)$  gained by listening attentively [to the Dhamma] is knowledge based on what has been heard [or learnt by hearing or reading].

### 2. Sutvāna saŋvare paññā, sīla-maye ñāṇaŋ.

The wisdom gained by restraining oneself [from misconduct by body, speech and thought] after listening to the Dhamma is knowledge based on virtue.

# 3. Saŋvaritvā samādahane paññā, samādhi-bhāvanā-maye ñāṇaŋ.

The wisdom gained by concentrating one's mind after restraining oneself [from misconduct] is knowledge based on the development of concentration.

## 4. Paccaya-pariggahe paññā, dhamma-ṭṭhiti-ñāṇaŋ.

The wisdom gained by discerning the conditionality [of ignorance, etc. 12 links of Dependent Origination] is knowledge of the causal relationship of phenomena.

# 5. Atīt'ānāgata-paccuppannānaŋ dhammānaŋ saŋkhipitvā vavatthāne paññā, sammasane ñāṇaŋ.

The wisdom gained by defining [as impermanent, suffering and not-self] the past, future and present phenomena [here: the five aggregates, etc.] after summarizing them [in eleven instances] is knowledge of their comprehension.

# 6. Paccuppannānaŋ dhammānaŋ vipariṇām'ānupassane paññā, udaya-bbay'ānupassane ñāṇaŋ.

The wisdom gained by contemplating the change of the presently arisen phenomena [i.e. of the five aggregates, etc.] is knowledge of contemplation of their rise and fall.

# 7. Ārammaṇaŋ paṭisaŋkhā bhaṅgʾānupassane paññā, vipassane ñāṇaŋ.

The wisdom gained by contemplating the dissolution [of the consciousness or knowledge] after reflecting on the object [i.e. five aggregates, etc. that also dissolve] is knowledge of insight.

#### 8. Bhayat'upatthāne paññā, ādīnave ñāṇaŋ.

The wisdom gained by the appearance [of all formations] as fearful is knowledge of their danger.

# 9. Muñcitu-kamyatā, paṭisaŋkhā, santiṭṭhānā paññā, saŋkhār'upekkhāsu ñāṇaŋ.

The wisdom gained by [i] being desirous of deliverance, [ii] by reflecting, and [iii] by composing oneself is knowledge of the kinds of equanimity towards formations.

#### 10. Bahiddhā vuṭṭhāna-vivaṭṭane paññā, gotrabhū-ñāṇaŋ.

The wisdom gained by emerging and turning away from the external is knowledge of change-of-lineage.

# 11. Dubhato vuṭṭhāna-vivaṭṭane paññā, magge ñāṇaŋ.

The wisdom gained by emerging and turning away from both [the external and internal] is knowledge of the Path.

## 12. Payoga-ppaţippassaddhi paññā, phale ñāṇaŋ.

The wisdom gained by the tranquilizing of the effort is knowledge of the Fruition.

## 13. Chinna-vațum'ānupassane paññā, vimutti-ñāṇaŋ.

The wisdom gained by contemplating the round of mental imperfections that are cut off is knowledge of deliverance.

## 14. Tadā samudāgate dhamme passane paññā, paccavekkhane ñānaη.

The wisdom gained by seeing the phenomena [here: the wholesome states] that then appeared is knowledge of reviewing.

## 15. Ajjhatta-vavatthāne paññā, vatthu-nānatte ñāṇaŋ.

The wisdom gained by defining internally [the eye, ear, etc. bases] is knowledge of the diversity of the bases.

### 16. Bahiddhā-vavatthāne paññā, gocara-nānatte ñāṇaŋ.

The wisdom gained by defining externally [the visible objects, sounds, etc.] is knowledge of the diversity of the objective fields.

#### 17. Cariyā-vavatthāne paññā, cariyā-nānatte ñāṇaŋ.

The wisdom gained by defining the mental behaviour [of consciousness, etc.] is knowledge of the diversity of mental behaviour.

#### 18. Catu-dhamma-vavatthāne paññā, bhūmi-nānatte ñāṇaŋ.

The wisdom gained by defining four states [of existence] is knowledge of the diversity of the planes of existence.

## 19. Nava-dhamma-vavatthāne paññā, dhamma-nānatte ñāṇaŋ.

The wisdom gained by defining nine mental states is knowledge of the diversity of mental states.

#### 20. Abhiññā-paññā, ñāt'aṭṭhe ñāṇaŋ.

The wisdom gained by the direct understanding [of the nature of phenomena] is knowledge of their known [nature].

#### 21. Pariññā-paññā, tīraņ'atthe ñāṇaŋ.

The wisdom gained by the full-understanding [of the general characteristics of phenomena] is knowledge of investigating [their impermanence, etc.]

## 22. Pahāne paññā, pariccāg'aṭṭhe ñāṇaŋ.

The wisdom gained by abandoning [the perception of impermanence, etc.] is knowledge of giving it up.

# 23. Bhāvanā-paññā, eka-ras'aṭṭhe ñāṇaŋ.

The wisdom gained by developing [the contemplation of impermanence, etc.] is knowledge of single function.

#### 24. Sacchikiriyā-paññā, phussan'aṭṭhe ñāṇaŋ.

The wisdom gained by realizing [the Fruition and Nibbāna] is knowledge of experiencing them.

#### 25. Attha-nānatte paññā, attha-paṭisambhide ñāṇaŋ.

The wisdom gained by discerning the different meanings [of dhammas (here: the mental phenomena)] is knowledge of the discrimination of their meaning.

#### 26. Dhamma-nānatte paññā, dhamma-paṭisambhide ñāṇaŋ.

The wisdom gained by discerning the different dhammas (mental phenomena) is knowledge of the discrimination of dhammas.

#### 27. Nirutti-nānatte paññā, nirutti-paţisambhide ñāṇaŋ.

The wisdom gained by discerning the different linguistic expressions [of dhammas (mental phenomena) and their meanings] is knowledge of the discrimination of their linguistic expression.

## 28. Paṭibhāna-nānatte paññā, paṭibhāna-paṭisambhide ñāṇaŋ.

The wisdom gained by discerning with perspicacity the different [meanings, mental phenomena and linguistic expressions] is knowledge of the discrimination by perspicacity.

## 29. Vihāra-nānatte paññā, vihār'aṭṭhe ñāṇaŋ.

The wisdom gained by discerning the diversity of [insight] abidings is knowledge of the nature of [insight] abidings.

#### 30. Samāpatti-nānatte paññā, samāpatt'aṭṭhe ñāṇaŋ.

The wisdom gained by discerning the diversity of [Fruition] attainments is knowledge of the nature of [Fruition] attainments.

# 31. Vihāra-samāpatti-nānatte paññā, vihāra-samāpatt'aṭṭhe ñāṇaŋ.

The wisdom gained by discerning the diversity of [insight] abidings and [Fruition] attainments is knowledge of the nature of [insight] abidings and [Fruition] attainments.

# 32. Avikkhepa-parisuddhattā āsava-samucchede paññā, ānantarika-samādhimhi ñāṇaŋ.

The wisdom gained by cutting off the mental cankers (āsavas) due to the purity of non-distraction [i.e. concentration] is knowledge of concentration with immediate [result].

# 33. Dassan'ādhipateyyaŋ santo ca vihār'ādhigamo paṇītādhimuttatā paññā, araṇa-vihāre ñāṇaŋ.

The wisdom gained [i] by the predominance of seeing, [ii] by the achievement of a peaceful abiding, and [iii] by the resoluteness on the sublime Fruition is knowledge of abiding without conflict.

# 34. Dvīhi balehi samannāgatattā tayo ca saŋkhārānaŋ pațippassaddhiyā, soļasahi ñāṇa-cariyāhi, navahi samādhi-cariyāhi vasī-bhāvatā paññā, nirodha-samāpattiyā ñāṇaŋ.

The wisdom gained by the mastery owing to the [i] possession of two powers, [ii] tranquilization of three formations, [iii] sixteen kinds of behaviour of knowledge, and [iv] nine kinds of behaviour of concentration is knowledge of the attainment of cessation.

# 35. Sampajānassa pavatta-pariyādāne paññā, parinibbāne ñāṇaŋ.

The wisdom gained by the termination of occurrence in one who is fully aware is knowledge of extinguishment [of the defilements or of the five aggregates].

# 36. Sabba-dhammānam sammā samucchede nirodhe ca anupaṭṭhānatā paññā, sama-sīsaṭṭhe ñāṇam.

The wisdom gained [i] by the complete cutting off [of the process] of all phenomena, [ii] by their cessation, and [iii] by their non-reappearance is knowledge of the simultaneous appearing of both ends.

# 37. Puthu-nānatta-teja-pariyādāne paññā, sallekh'aṭṭhe ñāṇaŋ.

The wisdom gained [i] by the separation, [ii] by the differentiation and unity, and [iii] by the termination of the power [of immorality, etc.] is knowledge of effacement.

# 38. Asallīnatta-pahitatta-paggahaṭṭhe paññā, viriyārambhe ñāṇaŋ.

The wisdom gained by exertion in those possessed of self-stirring and self-endeavour is knowledge of the application of energy.

# 39. Nānā-dhamma-ppakāsanatā paññā, attha-sandassane ñāṇaŋ.

The wisdom gained by explaining different phenomena is knowledge of demonstrating their meanings.

# 40. Sabba-dhammānaŋ eka-saṅgahatā-nānatt'ekatta-paṭi-vedhe paññā, dassana-visuddhi-ñāṇaŋ.

The wisdom gained by penetrating the includability of all phenomena as one, and by the differentiation and unity, is knowledge of purification of seeing.

#### 41. Viditattā paññā, khanti-ñāṇaŋ.

The wisdom gained by what is recognized is knowledge of approval.

### 42. Phutthattā paññā, pariyogāhane ñāṇaŋ.

The wisdom gained by what is experienced is knowledge of fathoming.

## 43. Samodahane paññā, padesa-vihāre ñāṇaŋ.

The wisdom gained by combining is knowledge of abiding in parts.

## 44. Adhipatattā paññā, saññā-vivaṭṭe ñāṇaŋ.

The wisdom gained by what is giving predominance is knowledge of turning away through perception.

## 45. Nānatte paññā, ceto-vivaţţe ñāṇaŋ.

The wisdom gained by differentiating is knowledge of turning away by will.

#### 46. Adhitthāne paññā, citta-vivatte ñāṇaŋ.

The wisdom gained by establishing [one's mind] is knowledge of turning away of one's mind.

#### 47. Suñnate paññā, ñāṇa-vivatte ñāṇaŋ.

The wisdom gained by the [contemplation of] voidness is knowledge of turning away of knowledge [from adherence].

### 48. Vossagge paññā, vimokkha-vivaţţe ñāṇaŋ.

The wisdom gained by relinquishing is knowledge of turning away by liberation.

#### 49. Tath'atthe paññā, sacca-vivatte ñāṇaŋ.

The wisdom gained by understanding the nature of trueness [of the Four Noble Truths] is knowledge of turning towards the Truths.

# 50. Kāyam'pi cittam'pi eka-vavatthānatā sukha-saññañ'ca lahu-saññañ'ca adhiṭṭhāna-vasena ijjhan'aṭṭhe paññā, iddhi-vidhe ñāṇaŋ.

The wisdom gained by the will-power of defining body and mind as one and of steadying the perception of bliss and lightness is knowledge of the kinds of psychic power.

# 51. Vitakka-vipphāra-vasena nānatt'ekatta-sadda-nimittānaŋ pariyogāhane paññā, sota-dhātu-visuddhi-ñāṇaŋ.

The wisdom gained by fathoming [i.e. comprehending] sound signs in their diversity and unity through the expansion of applied-thought is knowledge of purification of the ear-element.

# 52. Tiṇṇannaŋ cittānaŋ vipphārattā indriyānaŋ pasādavasena nānatt'ekatta-viññāṇa-cariyā pariyogāhaṇe paññā, ceto-pariya-ñāṇaŋ.

The wisdom gained by fathoming the behaviour of [others'] consciousness in its diversity and unity through the sensitivity [seen] in the [six] physical faculties [of their eye, etc.] due to the expansion of the three types of [their] mind is knowledge of penetration of [others'] mind.

# 53. Paccaya-ppavattānaŋ dhammānaŋ nānatt'ekatta-kam-ma-vipphāra-vasena pariyogāhane paññā, pubbe nivās-ānussati-ñānaŋ.

The wisdom gained by fathoming conditionally occurring phenomena through the expansion of karma in its diversity and unity is knowledge of recollection of [one's] past lives.

# 54. Obhāsa-vasena nānatt'ekatta-rūpa-nimittānaŋ dassanaṭṭhe paññā, dibba-cakkhu-ñāṇaŋ.

The wisdom gained by seeing signs of visible objects in their diversity and unity by means of illumination is knowledge of the divine eye.

# 55. Catu-saṭṭhiyā ākārehi tiṇṇannaŋ indriyānaŋ vasī-bhāvatā paññā, āsavānaŋ khaye ñāṇaŋ.

The wisdom gained by the mastery of the three [supramundane] faculties in sixty-four aspects is knowledge of the exhaustion of mental cankers [i.e. of the Path of Arahantship].

## 56. Pariññ'aṭṭhe paññā, dukkhe ñāṇaŋ.

The wisdom gained by fully understanding [the fourfold nature of suffering] is knowledge of suffering.

#### 57. Pahān'aṭṭhe paññā, samudaye ñāṇaŋ.

The wisdom gained by abandoning [the fourfold nature of suffering's origin] is knowledge of [its] origin.

#### 58. Sacchikiriy'aṭṭhe paññā, nirodhe ñāṇaŋ.

The wisdom gained by realizing [the fourfold nature of suffering's cessation] is knowledge of [its] cessation.

#### 59. Bhāvan'aṭṭhe paññā, magge ñāṇaŋ.

The wisdom gained by developing [the fourfold nature of the path] is knowledge of the path.

#### 60. Dukkhe ñāṇaŋ.

The knowledge of suffering.

### 61. Dukkha-samudaye ñāṇaŋ.

The knowledge of suffering's origin.

#### 62. Dukkha-nirodhe ñāṇaŋ.

The knowledge of suffering's cessation.

#### 63. Dukkha-nirodha-gāminī-paţipadāya ñāṇaŋ.

The knowledge of the way leading to the cessation of suffering.

### 64. Attha-paţisambhide ñāṇaŋ.

The knowledge of discrimination of meaning.

#### 65. Dhamma-paţisambhide ñāṇaŋ.

The knowledge of discrimination of phenomena.

#### 66. Nirutti-paţisambhide ñāṇaŋ.

The knowledge of discrimination of linguistic expression.

#### 67. Paţibhāna-paţisambhide ñāṇaŋ.

The knowledge of discrimination by perspicacity.

[Six Knowledges Not Shared by Disciples (cha asādhāraṇa-ñāṇa)]

#### 68. Indriya-paro-pariyatte ñāṇaŋ.

The knowledge of penetration of the high or low spiritual faculties [of beings].

#### 69. Sattānan āsay'ānusaye ñāṇan.

The knowledge of the dispositions and underlying tendencies of beings.

#### 70. Yamaka-pāţihāriye ñāṇaŋ.

The knowledge of the twin miracle.

#### 71. Mahā-karuņā-samāpattiyā ñāṇaŋ.

The knowledge of the attainment of the great compassion.

### 72. Sabbaññuta-ñāṇaŋ.

The omniscient knowledge.

#### 73. Anāvaraņa-ñāņan'ti.

The unobstructed knowledge.

[Conclusion (nigamana)]

Imāni te-sattati ñāṇāni. Imesaŋ te-sattatiyā ñāṇānaŋ sattasaṭṭhi ñāṇāni sāvaka-sādhāraṇāni; cha ñāṇāni asādhāraṇāni sāvakehi. Imehi te-sattatiyā ñāṇehi samannāgataŋ Sammā Sambuddhaŋ, Bhagavantaŋ sirasā namāmi.

These are the Seventy-three Kinds [of Mundane and Supramundane] Knowledge. Sixty-seven of these Seventy-three Kinds of Knowledge are shared by disciples; six kinds of Knowledge are not shared by them. I pay homage with my head to the Fully Self-Enlightened and Blessed One who is endowed with these Seventy-Three Kinds of Knowledge.



#### **VENERATION OF THE FOUR BUDDHIST SACRED PLACES**

Māyā-suto Sugata-sākiya-sīha-nātho, Jāta-kkhaņe sapadasā'v'abhisaŋkamitvā, Yasmiŋ udīrayi giraŋ vara-Lumbinimhi, Taŋ jāta-cetiyam'ahaŋ sirasā namāmi.

I pay homage with my head to that Birth-monument in Lumbini [garden] where Queen Maya's son, the Well-gone One, the lion of the Sakyans and protector, walked on foot at the moment of His birth and proclaimed that excellent utterance [that he was the greatest in the world].

Yasmin nisajja vajir'āsana-bandhanena, Jetvā sa-vāsana-kilesa-balan munindo, Sambodhi-ñāṇam'avagamma vihāsi sammā, Tan Bodhi-cetiyam'ahan sirasā namāmi.

I pay homage with my head to that Bodhi tree monument where the chief of Sages (the Buddha) sitting in the firm cross-legged posture conquered the entire host of defilements with their predispositions and abided by attaining the knowledge of fully Self-Enlightenment.

Saŋkampayaŋ dasa-sahassiya-loka-dhātuŋ, Desesi yatra Bhagavā vara-dhamma-cakkaŋ, Bārāṇasī-pura-samīpa-vane migānaŋ, Taŋ Dhamma-cetiyam'ahaŋ sirasā namāmi.

I pay homage with my head to that Dhamma monument in the Deer Grove near the city of Benares where the Blessed One expounded the excellent wheel of the Dhamma causing the ten thousand world systems to vibrate.

Katvāna loka-hitam'atta-hitañ ca nātho, Asītiko'va upavattana-kānanam'hi, Yasmin nipajja gatavā nir'upādhi-sesan, Nibbāna-cetiyam'ahan sirasā namāmi.

I pay homage with my head to that (Pari-) Nibbāna monument at Sal grove [in Kusināra] where the Protector, after having ministered to the welfare of the world and to his own welfare, lay down at the age of eighty and attained the state of 'no substratum remaining' [of the five aggregates of existence].

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## REGULAR PROTECTIVE DISCOURSES

Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa. (3x) Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

# DISCOURSE ON FRIENDLINESS THAT SHOULD BE PRACTICED (KARAŅĪYA METTA SUTTA) 27

1. Karaṇīyam'attha-kusalena Yaŋ taŋ santaŋ padaŋ abhisamecca: Sakko ujū ca sūjū ca, Suvaco c'assa mudu, anatimānī.

One who is skilful in his welfare and wishes to attain that state of Peace should act thus: One should be capable [of practice], Upright and very upright, Easy to instruct, gentle, and not arrogant.

2. Santussako ca subharo ca, Appakicco ca sallahuka-vutti, Santindriyo ca nipako ca, Appagabbho kulesu ananugiddho.

Content and easy to support, With few duties, of simple lifestyle, With senses calmed, and prudent, Courteous, and not overly attached to families.

3. Na ca khuddaŋ samācare kiñci, Yena viññū pare upavadeyyuŋ.

#### Sukhino'va khemino hontu, Sabbe sattā bhavantu sukhitattā.

And should not commit the slightest wrong For which wise men may rebuke him.
[And should meditate thus:]
'May all beings be well and safe.
May they be happy.'

# 4. Ye keci pāṇa-bhūt'atthi, Tasā vā thāvarā vā anavasesā, Dīghā vā ye mahantā vā, Majjhimā rassak'āṇuka-thūlā.

Whatever living beings there may be weak or strong – without exception – Long, large, or middle-sized, Short, small, or bulky;

# 5. Diṭṭhā vā yeva addiṭṭhā, Ye ca dūre vasanti avidūre, Bhūtā vā sambhavesī vā, Sabbe sattā bhavantu sukhitattā.

Those seen or those unseen, Those dwelling far or near, Those born as well as those seeking rebirth – May all beings be happy.

# 6. Na paro paraŋ nikubbetha, Nātimaññetha katthaci naŋ kañci. Byārosanā, paṭigha-saññā, Nāñña·m·aññassa dukkham'iccheyya.

May no one deceive another, Nor despise anyone anywhere. In anger or ill-will May they not wish each other harm.

# 7. Mātā yathā niyaŋ puttaŋ Āyusā eka-puttam'anurakkhe, Evampi sabba-bhūtesu, Mānasaŋ bhāvaye aparimānaŋ.

Just as a mother would protect Her only child with her life, Even so let one cultivate A boundless mind towards all beings.

# 8. Mettaŋ ca sabba-lokasmiŋ, Mānasaŋ bhāvaye aparimāṇaŋ Uddhaŋ adho ca tiriyaŋ ca Asambādhaŋ, averaŋ, asapattaŋ.

Let one cultivate a boundless mind Of friendliness (*mettā*) for the entire world – above, below, and across – Unhindered, without hatred, without enmity.

# 9. Tiṭṭhaŋ, caraŋ, nisinno vā, Sayāno vā, yāvatassa vigata-middho, Etaŋ satiŋ adhiṭṭheyya, Brahmam'etaŋ vihāraŋ idha·m·āhu.

Whether one stands, walks, sits Or lies down, as long as one is awake, One should sustain this mindfulness [of *mettā*]. This is called here [in the Buddha's Teaching] The 'Divine Living'.

# 10. Diṭṭhiŋ ca anupaggamma, sīlavā, Dassanena sampanno, Kāmesu vineyya gedhaŋ, Na hi jātu gabbha-seyyaŋ punarʾetīʾti.

And not falling into [wrong] view, Being virtuous, endowed with right vision, And discarding desire for sensual pleasures, One surely never again will be reborn in a womb.

# Etena sacca-vajjena – sotthi me hotu sabbadā. $(1x)^{28}$ Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.

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#### **DISCOURSES CHANTED ON SUCCESSIVE DAYS**

At this juncture, discourses (*Suttas*) or protective chants (*Parittas*) from standard Paritta books are chanted on successive days. Exceptions are the *Girimānanda Sutta* which is chanted on new moon days only, and the *Dhamma-cakka-ppavattana Sutta* which is chanted on full moon days only.

For the collection of the discourses, please see the table of <u>CONTENTS</u> and turn to the indicated page number of the discourse to be chanted on a particular day, or turn directly to the end of the Evening Veneration, where all discourses are collected, beginning with <u>p. 89</u>.

After a discourse has finished, the chanting continues with the last half of the 'Peacock's Protective Chant' (*Mora Paritta*) on **p**. **69** below. Exceptions are:

- (1) the day that the whole of *Mora Paritta*, **p. 105**, has been chanted, chanting of the last half of the *Mora Paritta* on **p. 69**, is omitted, and
- (2) the day that the whole of *Khandha Paritta*, **p. 100**, has been chanted, chanting of the last half of the *Khandha Paritta* on **p. 70**, is omitted.

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#### THE PEACOCK'S PROTECTIVE CHANT 29

(MORA PARITTA) - Last Half

Apet'ayaŋ cakkhumā, ekarājā, Harissa-vaṇṇo, paṭhavi-ppabhāso. Taŋ taŋ namassāmi Harissa-vaṇṇaŋ, paṭhavi-ppabhāsaŋ. Tay'ajja guttā viharemu rattiŋ.

Sets this [sun] who has [and gives] eyesight, the sole monarch, who is golden hued, and illuminates the earth. I pay homage to the golden hued one who illuminates the earth. Protected by you today we live out this night.

Ye brāhmaṇā vedagū sabba-dhamme, Te me namo, te ca maŋ pālayantu. Nam'atthu Buddhānaŋ, nam'atthu Bodhiyā, Namo vimuttānaŋ, namo vimuttiyā. Imaŋ so parittaŋ katvā moro vāsam'akappayī'ti.

May my homage be to those Brāhmaṇas<sup>30</sup> [the Buddhas] who have attained to the highest knowledge of all things, and may they protect me. Homage be to the Buddhas, homage be to their Enlightenment; homage to the liberated ones, homage to their liberation. Having made this protective chant, the peacock dwells on [without fear].

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### PROTECTIVE CHANT FOR THE BODY 31

(KHANDHA PARITTA) – Last Half

"Virūpakkehi me mettan – mettan Erāpathehi me, Chabyāputtehi me mettan – mettan Kaṇhā-gotamakehi ca.

I extend my friendliness to the Virūpakka [snakes]; and to the Erāpatha [snakes] I also extend my friendliness. I extend my friendliness to the Chabyāputta [snakes]; and to the Kaṅhāgotamaka [snakes] I also extend my friendliness.

Apādakehi me mettaņ – mettaŋ dipādakehi me, Catuppadehi me mettaŋ – mettaŋ bahuppadehi me.

I extend my friendliness to footless beings; and to those with two feet I also extend my friendliness. I extend my friendliness to those with four feet; and to those with many feet I also extend my friendliness.

Mā maŋ apādako hiŋsi – mā maŋ hiŋsi dipādako, Mā maŋ catuppado hiŋsi – mā maŋ hiŋsi bahuppado. May footless beings not harm me. May those with two feet not harm me. May those with four feet not harm me. May those with many feet not harm me.

Sabbe sattā, sabbe pāṇā — sabbe bhūtā ca kevalā, Sabbe bhadrāni passantu — mā kañci pāpam'āgamā.

May all beings, all breathing creatures, all who are born, every one, see all good fortune, and may no evil befall them.

Appamāņo Buddho, appamāņo Dhammo, appamāņo Saṅgho. Pamāṇavantāni siriŋsapāni — ahī, vicchikā, satapadī, uṇṇānābhī, sarabū, mūsikā. Katā me rakkhā, katā me parittā. Paṭikkamantu bhūtani. Soʻhaŋ namo Bhagavato, namo sattannaŋ Sammā Sambuddhānan'ti.

Infinite [in virtue] is the Buddha, infinite is the Dhamma, infinite is the Sangha. Finite are creeping creatures — snakes, scorpions, centipedes, spiders, lizards and rats. I have guarded myself, I have made my protection. May [all these] beings retreat. I pay homage to the Blessed One, and I pay homage to the seven fully Self-Enlightened Ones.

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### OTHER PROTECTIVE CHANTS

HOMAGE TO THE SEVEN SAMMĀ SAMBUDDHAS

1. Vipassissa nam'atthu – cakkhumantassa sirīmato. Sikhissa'pi nam'atthu – sabba-bhūt'ānukampino.

Homage be to Vipassī [Buddha], the splendid one of wise vision. Homage be to Sikhī [Buddha] too, the compassionate to all beings.

2. Vessabhūssa nam'atthu — nahātakassa tapassino. Nam'atthu Kakusandhassa — māra-senā-pamaddino. Homage be to Vessabhū [Buddha], the ascetic, who has washed away all (defilements). To Kakusanda [Buddha] homage be, who has crushed Māra's army.

## 3. Koṇāgamanassa nam'atthu – brāhmaṇassa vusīmato. Kassapassa nam'atthu – vippamuttassa sabbadhi.

Homage be to Koṇāgamana [Buddha], the accomplished Brahmin (holy man). Homage be to Kassapa [Buddha], liberated in every way.

4. Aṅgīrasassa nam'atthu — Sakya-puttassa sirīmato. Namo tesaŋ sattānaŋ — Sammā Sambuddhānan'ti.

Homage be to Aṅgīrasa [the Buddha Gotama], the Sakyans' glorious son. Homage be to these seven Sammā Sambuddhas. 32

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### HOMAGE TO ALL SAMMĀ SAMBUDDHAS

1. Paṭhavi-bala-sundarī — Sabbaññu-bodhi-maṇḍalaŋ Asaŋkheyyaŋ māra-senaŋ — jayo jayatu maṅgalaŋ.

May the [Buddha's] victory over the countless armies of Māra upon the strong and beautiful ground at the spot of the Bodhi-tree of the Omniscient Ones be a blessing.

2. Kakusando, Koṇāgamano – Kassapo, Gotamo munī Metteyyo pañca Buddhā te – sīse me sentu sabbadā.

May the five Buddhas – Kakusanda, Koṇāgamana, Kassapa, the Sage Gotama, and Metteyya – always lie on my head.

3. Etesaŋ anubhāvena – yakkhā, devā mahiddhikā Sabbe'pi sukhitā hontu – mama mittā sahāyakā. By their majesty, may all mighty demons and gods and my friends and companions also be happy.

## 4. Sambuddhe aṭṭha-visaŋ ca – dvādasaŋ ca sahassake Pañca-sata-sahassāni – namāmi siras'ādaraŋ.

I reverently pay homage with my head to the twenty-eight, twelve thousand, and twenty-five thousand Self-Enlightened Ones.

# Appakā vālukā gaŋgā – anantā nibbutā Jinā. Tesaŋ Dhammaŋ ca Saṅghaŋ ca – ādarena namāmy'ahaŋ.

Few are the grains of sand in the rivers, infinite are the Victorious Ones [Buddhas] who passed into final Nibbāna. I reverently pay homage to their Dhamma and Sangha.

# 6. Namakkār'ānubhāvena – hitvā sabbe upaddave Anekā antarāyā'pi – vinassantu asesato.

By the majesty of this homage, may all adversities be left behind and many dangers be eliminated without remainder.





## DAILY REFLECTIONS

#### PĀTIMOKKHA AS AN EXHORTATION33

(OVĀDA PĀTIMOKKHA)

 Khantī paramaŋ tapo titikkhā, Nibbānaŋ paramaŋ vadanti Buddhā. Na hi pabbajito par'ūpaghāti, Samano hoti paraŋ vihethayanto.

Patience is the highest ascetic endurance. "Nibbāna is supreme", say the Buddhas. He who has gone forth [a monk] does not hurt another, [nor does] a recluse harass another.

## 2. Sabba-pāpassa akaraṇaŋ – kusalassa upasampadā, Sa-citta-pariyodapanaŋ – etaŋ Buddhāna-sāsanaŋ.

Not doing any evil, undertaking wholesome actions, and purifying one's mind – this is the Teaching of the Buddhas.

3. Anūpavādo, anūpaghāto — pātimokkhe ca saŋvaro, Mattaññutā ca bhattasmiŋ — panthañ'ca sayanāsanaŋ, Adhi-citte ca āyogo — etaŋ Buddhāna-sāsanaŋ.

Not despising, not hurting, restraint according to the Pātimokkha rules, moderation in food, [dwelling in] a remote resting place, and devotion to higher consciousness: this is the Teaching of the Buddhas.



# THE VERSES ON THE THREE CHARACTERISTICS 34

(TI-LAKKHAŅA GĀTHĀ)

1. Sabbe sankhārā aniccā'ti — yadā paññāya passati, Atha nibbindati dukkhe — esa maggo visuddhiyā.

"All activities are impermanent", when one sees this with wisdom, then one turns away from suffering. This is the path to purification.

2. Sabbe saŋkhārā dukkhā'ti — yadā paññāya passati, Atha nibbindati dukkhe — esa maggo visuddhiyā.

"All activities are suffering", when one sees this with wisdom, then one turns away from suffering. This is the path to purification.

3. Sabbe dhammā anattā'ti — yadā paññāya passati, Atha nibbindati dukkhe — esa maggo visuddhiyā.

"All phenomena are not-self", when one sees this with wisdom, then one turns away from suffering. This is the path to purification.



# VARIOUS VERSES OF MERIT-SHARING AND WELL-WISHING

1. Iminā puñña-kammena — upajjhāyā guņ'uttarā, ācariy'ūpakārā ca — mātā-pitā piyā mamaŋ,

By this meritorious act may my highly virtuous preceptors, teachers, and benefactors, my dear mother and father,

 Suriyo Candimā rājā – guņavantā narā'pi ca, Brahmā, Mārā ca Indā ca – loka-pālā ca devatā,

the sovereigns Sun and Moon, and also virtuous men, Brahmās, Māras (evil deities), and Indas, and guardian deities of the world,

3. Yamo, mittā manussā ca — majjhattā-verikā'pi ca, Sabbe sattā sukhī hontu. — Puññāni pakatāni me ...

Yama, and also friendly humans, neutral, and hostile, may all beings be happy. May the merits I made ...

4. Sukhan ca tividhan dentu – khippan pāpetha vo'matan. Iminā puñña-kammena – iminā uddisena ca ...

give the threefold happiness and quickly bring about the deathlessness (Nibbāna) to them. By this meritorious act, by this dedication ...

5. Khippā'han-tu labhe c'eva — taṇh'ūpādāna-chedanaŋ. Ye santāne hīnā dhammā — yāva Nibbānato mamaŋ ...

may I quickly gain the cutting off of craving and clinging. Until I attain Nibbāna may low dispositions in my mind continuum ...

6. Nassantu sabbadā yeva. – Yattha jāto bhave, bhave, Uju-citto, satī-pañño – sallekho, viriyavā'minā,

be always destroyed. Wherever I am born in existence after existence, may I by this [merit] be of upright mind, mindful, wise, austere, and energetic.

7. Mārā labhantu n'okāsan – kātuŋ ca viriyetu me, Buddho dīpavaro nātho – Dhammo nātho var'uttamo, May the Māras find no opportunity [to obstruct me] and, in order to carry out my energy [for practice], may the Buddha be my excellent light and protector, the Dhamma my excellent and greatest protector,

## 8. Nātho Paccekasambuddho — Saṅgho nāth'ottaro mamaŋ. Tes'ottam'ānubhāvena — mār'okāsaŋ labhantu mā.

the individual (*Pacceka*) Sambuddha my protector and the Saṅgha my superior protector. By their great power may the Māras find no opportunity [to obstruct me].

9. Bhav'agg'upādāya avīci heṭṭhato Etth'antare satta-kāy'upapannā Rūpī-arūpī ca asaññi-saññino Dukkhā pamuccantu, phusantu nibbutiŋ.

From the highest realm of existence to the lowest avīci hell, May [all] beings arisen within these bounds With form and without form, With perception and without perception Be released from suffering and attain [Nibbāna's] peace.

# 10. Devo vassatu kālena – sassa-sampatti hotu ca Pīto bhavatu loko ca – rājā bhavatu dhammiko.

May the rains fall in due season, may there be rich harvest, May the world be prosperous, and may the ruler be righteous.



# THE BUDDHA'S EXHORTATION 35 (SUGAT'OVĀDA)

Appamādena, bhikkhave, sampādetha. Dullabho Buddh'uppādo lokasmiŋ. Dullabho manussatta-paṭilābho. Dullabhā khaṇa-sampatti. Dullabhā pabbajjā. Dullabhaŋ saddhamma-savaṇaŋ. Dullabho sappurisa-saŋsevo.

Strive diligently, O monks. Rare is the appearance of the Buddha in the world. Rare is the acquiring of a human life. Rare is a successful moment. Rare is the going forth. Rare is the listening to the sublime Dhamma. Rare is the association with good people.

# Ārabhatha, nikkamatha — yuñjatha Buddha-sāsane. 36 Dhunātha maccuno senaŋ — naļ'āgāraŋ'va kuñjaro.

Arouse your energy, exert yourselves, join the Buddha's Teaching. Smash the army of Death, as a royal elephant [smashes] a reed-hut.

# Yo imasmin dhamma-vinaye – appamatto vihessati, Pahāya jāti sansāran – dukkhass'antan karissati.

Whoever dwells in this Dhamma and Discipline diligently, he will abandon [re]birth in the round of existence (saŋsāra) and make an end to suffering.



# REVIEWING THE REQUISITES USED IN THE PAST 37 ALSO AS ELEMENTS AND AS LOATHSOME

(ATĪTA-PACCAVEKKHAŅA & DHĀTU-PAŢIKŪLA-PACCAVEKKHAŅA)

ROBE (CĪVARA)

Mayā paccavekkhitvā ajja yaŋ cīvaraŋ paribhuttaŋ, taŋ yāva·d·eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaŋsa-makasa-vāt'ātapa-siriŋsapa-samphassānaŋ paṭighātāya, yāva-d·eva hiri-kopīna-paṭicchādan'atthaŋ.

I review whatever robe I have used today that it was only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sunburn and reptiles, and only for the purpose of covering the private parts.

Yathā paccayaŋ pavattamānaŋ dhātu-mattam'ev'etaŋ, yadidaŋ, cīvaraŋ, tad'upabhuñjako ca puggalo dhātu-mattako, ni-ssatto, ni-jjīvo, suñño.

As this requisite consists just of mere elements, namely, the robe, so too the person who uses it consists of mere elements,  $\frac{38}{10}$  is not a being, is not possessing a permanent life principle, and is void [of self or soul].  $\frac{39}{10}$ 

# Sabbāni pana imānī cīvarāni ajigucchanīyāni, imaŋ pūtikāyaŋ patvā ativiya jigucchanīyāni jāyanti.

All these robes are not yet loathsome, but having touched this putrid body, become exceedingly loathsome.

#### ALMSFOOD (PIŅŅAPĀTA)

Mayā paccavekkhitvā ajja yo piṇḍapāto paribhutto, so n'eva davāya, na madāya, na maṇḍanāya, na vibhūsaṇāya, yāva d eva imassa kāyassa ṭhitiyā, yāpanāya, vihiŋs'ūparatiyā, brahmacariy'ānuggahāya. Iti purāṇañ'ca vedanaŋ paṭihaŋkhāmi, navañ'ca vedanaŋ na uppādessami, yātrā ca me bhavissati, anavajjatā ca phāsu-vihāro cā'ti.

I review whatever almsfood I have used today that it was neither for amusement nor for intoxication nor for smartening [improve appearance] nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity. Thus shall I prevent old feelings [of hunger], shall not arouse new feelings [by over-eating, etc.], shall be healthy and blameless and shall live in comfort.

# Yathā paccayaŋ pavattamānaŋ dhātu-mattam'ev'etaŋ, yadidaŋ, piṇḍapāto, tad'upabhuñjako ca puggalo dhātu-mattako, ni-ssatto, ni-jjīvo, suñño.

As this requisite consists just of mere elements, namely, the almsfood, so too the person who uses it consists of mere elements, is not a being, is not possessing a permanent life principle, and is void of self or soul.

# Sabbo pan'āyaŋ piṇḍapāto ajigucchanīyo, imaŋ pūti-kāyaŋ patvā ativiya jigucchanīyo jāyati.

All this almsfood is not yet loathsome, but having touched this putrid body, becomes exceedingly loathsome.

#### **LODGING** (SENĀSANA)

Mayā paccavekkhitvā ajja yaŋ senāsanaŋ paribhuttaŋ, taŋ yāva·d·eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaŋsa-makasa-vātʾātapa-siriŋsapa-samphassānaŋ paṭighātāya, yā-va·d·eva utu-parissaya-vinodanaŋ, paṭisallānʾārāmʾatthaŋ.

I review whatever lodging I have used today that it was only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sunburn and reptiles, and only for the purpose of removing the dangers from weather and for enjoying seclusion.

Yathā paccayaŋ pavattamānaŋ dhātu-mattam'ev'etaŋ, yadidaŋ, senāsanaŋ, tad'upabhuñjako ca puggalo dhātu-mattako, ni-ssatto, ni-jjīvo, suñño.

As this requisite consists just of mere elements, namely, the lodging, so too the person who uses it consists of mere elements, is not a being, is not possessing a permanent life principle, and is void of self or soul.

Sabbāni pana imāni senāsanāni ajigucchanīyāni, imaŋ pūtīkāyaŋ patvā ativiya jigucchanīyāni jāyanti.

All these lodgings are not yet loathsome, but having touched this putrid body, become exceedingly loathsome.

# REQUISITE OF MEDICINE AS CURE FOR THE SICK (GILĀNA-PACCAYA-BHESAJJA-PARIKKHĀRA)

Mayā paccavekkhitvā ajja yo gilāna-paccaya-bhesajja-parikkhāro paribhutto, so yāva-d-eva uppannānaŋ veyyābā-dhikānaŋ vedanānaŋ paṭighātāya, abyāpajjha-paramatā-yā'ti.

I review whatever requisite of medicine as cure for the sick I have used today that it was only to ward off afflicting feelings that have arisen, and for the maximum immunity from affliction.

Yathā paccayaŋ pavattamānaŋ dhātu-mattam'ev'etaŋ, yadidaŋ, gilāna-paccaya-bhesajja-parikkhāro, tad'upabhuñja-ko ca puggalo dhātu-mattako, ni-ssatto, ni-jjīvo, suñño.

As this requisite consists just of mere elements, namely, the requisite of medicine as cure for the sick, so too the person who uses it consists of

mere elements, is not a being, is not possessing a permanent life principle, and is void of self or soul.

Sabbo pan'āyaŋ gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo, imaŋ pūti-kāyaŋ patvā ativiya jigucchanīyo jāyati.

All this requisite of medicine as cure for the sick is not yet loathsome, but having touched this putrid body, becomes exceedingly loathsome.



#### **RECITATION OF THE BUDDHIST CALENDAR**

(BUDDHA-VASSA-SAJJHĀYANA)

Amhākaŋ kho pana Bhagavā Dīpaṅkara-pāda-mūlato paṭṭhāya, paṭhamaŋ dāna-pārami, dutiyaŋ sīla-pārami, tatiyaŋ nekkhamma-pārami, catutthaŋ paññā-pārami, pañcamaŋ viriya-pārami, chaṭṭhamaŋ khanti-pārami, sattamaŋ saccapārami, aṭṭhamaŋ adhiṭṭhāna-pārami, navamaŋ mettā-pārami, dasamaŋ upekkhā-pāramī'ti, dasa pāramiyo, dasa upapāramiyo, dasa paramattha-pāramiyo'ti, samatiŋsa pāramiyo pūretvā,

Our Blessed One began at the feet of the Buddha Dīpaṅkara fulfilling first the perfection of generosity, second the perfection of morality, third the perfection of renunciation, fourth the perfection of wisdom, fifth the perfection of energy, sixth the perfection of forbearance, seventh the perfection of truthfulness, eight the perfection of determination, ninth the perfection of friendliness, and tenth the perfection of equanimity – thus ten perfections, ten higher perfections, and ten highest perfections, totalling thirty perfections [in three modes].

Vessantara-attabhāve nibbattitvā, pañca mahā-pariccāge katvā, Tusita-pure nibbattitvā, catūhi mahā-deva-rājūhi kat āradhanaŋ paṭicca pañca mahā-vilokane viloketvā,

He was born as [King] Vessantara, made the five great renouncements, was reborn in the city of Tusita [deva world], and at the request of the four great heavenly kings he made the five great surveys.

Suddhodana-mahā-rājānaŋ nissāya, Mahā-Māyā-deviyā kucchismiŋ paṭisandhiŋ gaṇhitvā, dasa-mās'accayena mātu-kucchito nikkhamitvā, ekunatiŋsatime saŋvacchare mahābhinikkhamanaŋ nikkhamitvā,

On account of the Great King Suddhodana, he was conceived in the womb of queen Mahā Māyā. At the lapse of ten months he was delivered from his mother' womb and in his twenty-ninth year he made the great renunciation.

# chabbassāni mahā-padānaŋ padahitvā, pañcatiŋsatime saŋvacchare Vesākha-puṇṇamiyaŋ Sammā Sambodhiŋ abhisambujjhitvā,

After making the great austere efforts for six years, he realized full Self-Enlightenment in his thirty-fifth year on the full moon day of Vesākha month.

# pañca-cattālisa-saŋvaccharāni vasitvā, Sappa-saŋvacchare, Vesākha-puṇṇamiyaŋ bhummavāre parinibbāyi.

He lived forty-five years more and passed away into final nibbāna ( $parinibb\bar{a}na$ ) in the year of the Snake, on the full moon day of Vesākha month, on Tuesday.

# Tassa kho pana Bhagavato Arahato Sammā Sambuddhassa sāsanan pañca-vassa-sahassāni pavattissati.

The Dispensation of that Blessed One, Worthy, and Fully Self-Enlightened One will last for five thousand years.

# Idāni kho pana dve-sahassa-pañca-sata-aṭṭha-paññāsa-saŋ-vaccharāni ceva, cattāri māsāni ca, soḷasa-divasāni atik-kantāni.

At present two thousand five hundred and fifty-eight [2558] years, four [4] months, and sixteen [16] days have passed.

# Dve-sahassa-catu-sata-eka-cattālīsati saŋvaccharāni ceva, aṭṭha-māsāni ca, dvādasa-divasāni avasiṭṭhāni.

Two thousand four hundred and forty-one [2441] years, eight [8] months, and twelve [12] days remain.

# Ayaŋ Kapi-saŋvacchare Vassāna-utu. Asmiŋ utumhi Poṭṭhapāda-māsassa Kāla-pakkhe tatiyaŋ, Bhumma-vāramidan'ti daṭṭhabbaŋ.

This is the rainy season in the year of the Monkey (*Kapi*). It should be known that in this season this is Tuesday, the third day in the new lunar phase of September.

NOTE: The dates given above relate to 15 September 2015 CE and are provided here as an example. In order to know how to change them into current dates, however, please see APPENDIX III: *Calculation of the Buddhist Calendar*, **p. 171**.



#### PRACTICING MEDITATION FOR ABOUT 15 MIN.

(Meditation at this time is discretionary in many monasteries and is not currently practiced at Nāuyana Forest Monastery.)





SHARING MERITS, ETC.

# SHARING MERITS WITH DEPARTED RELATIVES, ALL DEVAS AND BEINGS

(PUÑÑ'ĀNUMODANĀ)

TRANSFERENCE OF MERIT TO THE DEPARTED RELATIVES  $(PATTI-D\bar{A}NA)$ 

Idan vo ñātīnan hotu – sukhitā hontu ñatayo. (3x)

Let this (merit) accrue to your/our relatives and may they be happy.

#### SHARING MERITS WTH ALL DEVAS AND BEINGS

# Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe devā anumodantu — sabba-sampatti-siddhiyā.

May all deities share this merit, which we have so far acquired successfully. May all prosperity be theirs.

## Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe bhūtā anumodantu — sabba-sampatti-siddhiyā.

May all spirits share this merit, which we have so far acquired successfully. May all prosperity be theirs.

# Ettāvatā ca amhehi — sambhataŋ puñña-sampadaŋ Sabbe sattā anumodantu — sabba-sampatti-siddhiyā.

May all beings share this merit, which we have so far acquired successfully. May all prosperity be theirs.

# Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā Puññaŋ taŋ anumoditvā – ciraŋ rakkhantu Sambuddhasāsanaŋ.

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the Dispensation of the Self-Enlightened One for a long time!

# Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā Puññaŋ taŋ anumoditvā – ciraŋ rakkhantu Sambuddhadesanaŋ.

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the Dhamma exposition of the Self-Enlightened One for a long time!

# Ākāsaṭṭhā ca bhummaṭṭhā – devā, nāgā mahiddhikā Puññaŋ taŋ anumoditvā – ciraŋ rakkhantu Sambuddhasāvakaŋ. Ciraŋ rakkhantu maŋ, paraŋ.

May those mighty gods and nāgas inhabiting space and earth share this merit [of ours] and protect the disciple of the Self-Enlightened One for a long time! And protect me and others for a long time!

#### SHARING MERITS WITH THE FUTURE BUDDHA METTEYYA

Kappa-sata-sahassāni — soļasā'pi asaŋkhiye Sambharaŋ bodhi-sambhāre — āgato jāti-jātiso, Niyato Buddha-bhāvāya — bhadda-kappe idh'antime, Bodhisatto ca Metteyyo — puññaŋ me anumodatu.

And may also the Bodhisatta Metteyyo share my merit, who came [to the presnt age] birth after birth accumulating for a hundred thousand aeons and sixteen innumerables the necessary conditions for obtaining Enlightenment and who is assured for Buddhahood at the end of this auspicious aeon.

#### SHARING MERITS WITH THE RESIDENT DEITIES

# Asmin vihare ca ārāme — adhivatthā ca devatā, Anumoditvā iman puññan — rakkhantu Jina-sāsanan.

May the deities residing in this monastery and monastery grounds share this merit and protect the Dispensation of the Victorious One [the Buddha].

#### SHARING MERITS WITH OTHER BEINGS

# Sabbe sattā ca majjhattā — hitā ca ahitā ca me Anumoditvā imaŋ puññaŋ — bujjhantu amataŋ padaŋ.

And may all beings neutral, beneficial and not beneficial to me share this merit and awake to the deathless state [Nibbāna].

#### WELL-WISHINGS FOR THE SANGHA ELDERS

WELL-WISHINGS FOR VEN. ÑĀNĀRĀMA MAHĀTHERA

# Iminā adhikārena – katena suddha-cetasā Ñāṇārāma-mahāthero – pappotu amataŋ padaŋ.

By this resolution done with a pure mind, may the great Elder  $\tilde{N}\bar{a}n\bar{a}r\bar{a}ma$  reach the deathless state.

WELL-WISHINGS FOR VEN. JINAVANSA MAHĀTHERA

# Iminā adhikārena – katena suddha-cetasā Jinavaŋsa-mahāthero – pappotu amataŋ padaŋ.

By this resolution done with a pure mind, may the great Elder Jinavansa reach the deathless state.

WELL-WISHINGS FOR VEN. ĀCIŅŅA (PA-AUK SAYADAW)

Dhammena nena mati-siddha-mudācitena, Buddh'ādi-vatthu-gata-dhamma-balena saddhin, Ther'āsabho'tha Āciṇṇa-yatinda-nātho, Dīgh'āyuko bhavatu, sādhu samiddha-citto.

By this dhamma practice accrued thoughtfully and joyfully, together with the dhamma power connected with the [recollection] object of the Buddha, and so on, may then the leading Elder Āciṇṇa, the chief guide and master, have long life with a well fulfilled mind.

WELL-WISHINGS FOR VEN. ARIYADHAMMA MAHĀTHERA

Dhammena nena mati-siddha-mudācitena, Buddh'ādi-vatthu-gata-dhamma-balena saddhin, Ther'āsabho Ariyadhamma-yatinda-nātho, Dīgh'āyuko bhavatu, sādhu samiddha-citto.

By this dhamma practice accrued thoughtfully and joyfully, together with the dhamma power connected with the [recollection] object of the Buddha, and so on, may the leading Elder Ariyadhamma, the chief guide and master, have long life with a well fulfilled mind.

WELL-WISHINGS FOR ALL THE LEADING ELDERS

Dhammena nena mati-siddha-mudācitena, Buddh'ādi-vatthu-gata-dhamma-balena saddhiŋ, Ther'āsabhā'tha garu-gārava-bhāvanīyā, Dīgh'āyukā bhavatha, sādhu samiddha-cittā.

By this dhamma practice accrued thoughtfully and joyfully, together with the dhamma power connected with the [recollection] object of the Buddha, and so on, may then the Most Venerable leading Elders, who are respectable and honourable, have long life with a well fulfilled mind.

ASPIRATION (PATTHANĀ)

Iminā puñña-kammena — mā me bāla-samāgamo. Sataŋ samāgamo hotu — yāva nibbāna-pattiyā.

By the grace of this meritorious act, may I not have company wih the foolish. May I have company wih the true men until the attainment of Nibbāna.



#### DEDICATION TO THE PRACTICE

(PAŢIPATTI-PŪJĀ)

#### Imāya dhamm'ānudhamma-paţipattiyā Buddhan pūjemi.

By this practice of the Dhamma and what is in accordance with it, I venerate the Buddha.

#### Imāya dhamm'ānudhamma-paţipattiyā Dhammaŋ pūjemi.

By this practice of the Dhamma and what is in accordance with it, I venerate the Dhamma.

#### Imāya dhamm'ānudhamma-patipattiyā Sanghan pūjemi.

By this practice of the Dhamma and what is in accordance with it, I venerate the Sangha.

#### Addhā imāya paṭipattiyā jāti-jarā-maraṇamhā parimuccissāmi.

Indeed, by this practice I will be freed from birth, ageing and death.



#### ASKING THE TRIPLE GEM FOR FORGIVENESS

(KHAMĀPANĀ)

# Kāyena, vācā, cittena — pamādena mayā kataŋ, Accayaŋ khama me, Bhante — bhūri-pañña, Tathāgata.

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, Venerable Sir, possessed of vast wisdom, O Truth finder (*Tathāgata*).

# Kāyena, vācā, cittena — pamādena mayā kataŋ, Accayaŋ khama me, Dhamma — sandiṭṭhika, akālika.

For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, O Dhamma, visible here and now, with immediate results.

Kāyena vācā cittena — pamādena mayā kataŋ, Accayaŋ khama me, Saṅgha — puñña-kkhetta anuttara. For any transgression I have heedlessly committed by body, speech, or mind, please forgive me, O Sangha, unsurpassed field of merit.

#### Sādhu! Sādhu! Sādhu!

Well done! Well done! Well done!



# VENERATION OF THE ELDERS AND TEACHERS, SHARING MERIT AND ASKING FOR FORGIVENESS

(VANDANĀ, ANUMODANĀ & KHAMĀPANA)40

Junior/s: Okāsa, vandāmi, Bhante.41

Permit me, Venerable Sir. I venerate (pay respect to) you.

Elder: Sukhī hontu. 42 Nibbāna-paccayo hotu.

May you be happy. May this [veneration] be a condition for [you to realize] Nibbāna.

Junior/s: Mayā kataŋ puññaŋ sāminā anumoditabbaŋ.

May the Sir rejoice in the merits that I have accrued.

Elder: Sādhu! Sādhu! Anumodāmi.

Well done! Well done! I rejoice [in your merit].

Junior/s: Sāminā kataŋ puññaŋ mayhaŋ dātabbaŋ.

May the Sir give me the merit that he accrued.

Elder: Sādhu! Anumoditabban.

It is well, may you rejoice [in my merit].

Junior/s: Sādhu! Sādhu! Anumodāmi. Okāsa dvāra'ttayena katan sabban accayan khamatha me, Bhante.

Well done! well done! I rejoice. Permit me, Venerable Sir, forgive me for all the wrong I have done [towards you] through the three doors [of body, speech and mind].

Elder: Khamāmi, khamitabban.

I forgive [you], you may forgive [me also].

Junior/s: Sādhu! Okāsa khamāmi, Bhante.

Well done! Permit me, Venerable Sir, I forgive [you].

Elder: Sukhī hontu. Nibbāna-paccayo hotu.

May you be happy. May this [veneration] be a condition for [you to realize] Nibbāna.

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# COLLECTION OF DISCOURSES CHANTED ON SUCCESSIVE DAYS

After the chanting of the *Karaṇīya Metta Sutta* on **p. 66**, the following discourses (*Suttas*) or protective chants (*Parittas*) are chanted on successive days, one after the other. Exceptions are the *Girimānanda Sutta* on **p. 124**, which is chanted on new moon days only, and the *Dhamma-cakka-ppavattana Sutta* on **p. 132** which is chanted on full moon days only.

At the conclusion of a discourse, the chanting continues with the last half of the Peacock's Protective Chant (*Mora Paritta*) on **p. 69**. Exceptions are:

- (1) the day that the whole of *Mora Paritta*, **p. 105**, has been chanted, chanting of the last half of the *Mora Paritta* on **p. 69**, is omitted, and
- (2) the day that the whole of *Khandha Paritta*, **p. 100**, has been chanted, chanting of the last half of the *Khandha Paritta* on **p. 70**, is omitted.

The titles and the text of the Suttas follow the popular Sinhalese Paritta book *Piruvānā Pot Vahanse* (The Honourable Recitation Book), edited by Attuḍāve Siri Rāhula Mahānāyaka Sthavira, Colombo, 2002, which is based on the *Catu-bhāṇa-vāra-pāḷi* (Text of the Four Recitals), the best known ancient collection of Pāḷi Parittas in Sri Lanka. A peculiarity in these books is the spelling of Nibbāna with the retroflex n as Nibbāṇa. In this English version, however, the usual spelling of Nibbāna is given. Another peculiarity is that the titles of the Suttas mostly differ from that of the canonical books. Their differences, however, are given in the respective Endnotes at the end of this book.





### 1. DISCOURSE ON THE TEN MATTERS (TO BE REFLECTED UPON) (DASA DHAMMA SUTTA) 43

Evaŋ me sutaŋ: Ekaŋ samayaŋ Bhagavā Sāvatthiyaŋ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, "Bhikkhavo!"ti. "Bhadante!"ti, te bhikkhū Bhagavato paccassosuŋ. Bhagavā eta-d-avoca:

Thus have I heard: At one time the Blessed One was staying near Sāvatthi in Jeta's Grove at Anāthapiṇḍika's Park. There the Blessed One addressed the monks saying, "Monks!". "Venerable Sir!" the monks replied to the Blessed One. The Blessed One said this:

#### "Dasa ime, bhikkhave, dhammā pabbajitena abhinhan paccavekkhitabbā. Katame dasa?

"There are these ten matters, monks, that one who has gone forth should often reflect upon. What are the ten?

## 1. 'Vevaṇṇiy'amhi ajjh'upagato'ti, pabbajitena abhiṇhaŋ paccavekkhitabbaŋ.

'I have changed my appearance [with shaven head and beard, robes, bowl, etc.]', one who has gone forth should often reflect upon this. 44

### 2. 'Para-paṭibaddhā me jīvikā'ti, pabbajitena abhiṇhaŋ pac-cavekkhitabbaŋ.

'My living is dependent upon others', one who has gone forth should often reflect upon this.

## 3. 'Añño me ākappo karaṇīyo'ti, pabbajitena abhiṇhaŋ pac-cavekkhitabbaŋ.

'My deportment [behaviour] should be different', one who has gone forth should often reflect upon this.

### 4. 'Kacci nu kho me attā sīlato na upavadatī'ti? pabbajitena abhinhan paccavekkhitabban.

'Do I reproach myself in regard to my virtue?', one who has gone forth should often reflect upon this.

## 5. 'Kacci nu kho maŋ anuvicca viññū sabrahmacārī, sīlato na upavadantī'ti? pabbajitena abhiṇhaŋ paccavekkhitabbaŋ.

'Do my wise companions in the life of purity, having investigated, reproach me in regard to my virtue?', one who has gone forth should often reflect upon this.

## 6. 'Sabbehi me piyehi, manāpehi nānā-bhāvo, vinā-bhāvo'ti, pabbajitena abhiṇhaŋ paccavekkhitabbaŋ.

'There will be parting and separation from everyone and everything dear and pleasing to me', one who has gone forth should often reflect upon this.

# 7. 'Kammassako'mhi, kamma-dāyādo, kamma-yoni, kamma-bandhu, kamma-paṭisaraṇo. Yaŋ kammaŋ karissāmi, kalyāṇaŋ vā pāpakaŋ vā, tassa dāyādo bhavissāmī'ti, pabbajitena abhiṇhaŋ paccavekkhitabbaŋ.

'I am the owner of my actions (*kamma*), heir of my actions, born of my actions, related to my actions, supported by my actions. Whatever actions I will do, whether good or bad, to that will I be heir', one who has gone forth should often reflect upon this.

### 8. 'Katha m bhūtassa me rattin divā vītipatantī'ti? pabbajitena abhinhan paccavekkhitabban.

'How do I spend my nights and days?', one who has gone forth should often reflect upon this.

## 9. 'Kacci nu kho'han suññ'āgāre abhiramāmī'ti? pabbajitena abhinhan paccavekkhitabban.

'Do I take delight in an empty [solitary] dwelling?', one who has gone forth should often reflect upon this.

10. 'Atthi nu kho me uttari-manussa-dhammā alam'ariyañāṇadassana-viseso adhigato, so'haŋ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī'ti? pabbajitena abhiṇhaŋ paccavekkhitabbaŋ.

'Have I attained any superhuman distinction in knowledge and vision worthy of the noble ones, so that in my last days, when I am questioned by my companions in the holy life, I will not be embarrassed?', one who has gone forth should often reflect upon this.

Ime kho bhikkhave dasadhammā, pabbajitena abhiņhaŋ paccavekkhitabbā''ti.

Idam'avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaŋ abhinandun'ti.

These are the ten matters, monks, that one who has gone forth should often reflect upon."

The Blessed One said this. Pleased, the monks delighted in the Blessed One's statement.

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### 2. GREAT DISCOURSE ON BLESSINGS

(MAHĀ MANGALA SUTTA) 45

Evaŋ me sutaŋ: Ekaŋ samayaŋ Bhagavā Sāvatthiyaŋ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevala-kappaŋ Jeta-vanaŋ obhāsetvā yena Bhagavā ten'upasaṅ-kami. Upasaṅkamitvā Bhagavantaŋ abhivādetvā ekam'antaŋ aṭṭhāsi. Ekam'antaŋ ṭhitā kho sā devatā Bhagavantaŋ gāthāya ajjhabhāsi:

Thus have I heard: At one time the Blessed One was staying near Sāvatthi in Jeta's Grove at Anāthapiṇḍika's Park. Then, when the night had far advanced, a deity of surpassing beauty illuminated the whole area of Jeta's Grove and approached the Blessed One. After approaching she payed respects to the Blessed One and stood on one side. Standing on one side that deity addressed the Blessed One with a verse:

#### "Bahū devā manussā ca – mangalāni acintayun, Ākankhamānā sotthānan – brūhi mangalam'uttaman."

"Many gods and humans wishing for their well-being have pondered on [the question of] blessings. Please tell what the highest blessing is."

## "Asevanā ca bālānaŋ – paṇḍitānaŋ ca sevanā, Pūjā ca pūjanīyānaŋ – etaŋ maṅgalam'uttamaŋ.

[The Blessed one replied:]

"Not associating with fools, but associating with the wise, and honouring those worthy of honour: this is the highest blessing.

#### 3. Patirūpa-desa-vāso ca — pubbe ca kata-puññatā, Atta-sammā-paṇīdhi ca — etaŋ maṅgalam'uttamaŋ.

Living in a suitable place, having previously accumulated merit, and establishing oneself rightly [in  $s\bar{\imath}la$ , etc.]: this is the highest blessing.

#### Bāhu-saccaŋ ca sippaŋ ca – vinayo ca susikkhito, Subhāsitā ca yā vācā – etaŋ maṅgalam'uttamaŋ.

Having great learning and a craft, and a well-trained discipline, and uttering well-spoken words: this is the highest blessing.

#### 5. Mātā-pitu-upaṭṭhānaŋ — putta-dārassa saṅgaho, Anākulā ca kammantā — etaŋ maṅgalam'uttamaŋ.

Attending to one's mother and father, caring for one's wife and children, and having an orderly occupation: this is the highest blessing.

#### 6. Dānaŋ ca dhamma-cariyā ca — ñātakānaŋ ca saṅgaho, Anavajjāni kammāni — etaŋ maṅgalam'uttamaŋ.

Practicing generosity and righteous conduct, caring for one's relatives, and performing blameless actions: this is the highest blessing.

#### 7. Ārati, virati pāpā — majja-pānā ca saññamo, Appamādo ca dhammesu — etaŋ maṅgalam'uttamaŋ.

Keeping away from and abstaining from evil, exercising restraint from intoxicating drinks, and being deligent in righteous acts: this is the highest blessing.

#### 8. Gāravo ca nivāto ca – santuṭṭhi ca kataññutā, Kālena dhamma-savaṇaŋ – etaŋ maṅgalam'uttamaŋ.

Having respect, humility, contententment, and gratitude, and listening to a Dhamma talk at the suitable time: this is the highest blessing.

#### 9. Khantī ca sovacassatā — samaṇānaŋ ca dassanaŋ, Kālena dhamma-sākacchā — etaŋ maṅgalam'uttamaŋ.

Showing patience and obedience, seeing ascetics, and having Dhamma discussion at the suitable time: this is the highest blessing.

#### 10. Tapo ca brahma-cariyan ca – ariya-saccāna-dassanan, Nibbāna-sacchikiriyā ca – etan maṅgalam'uttaman.

Practicing self-control and the life of purity, seeing the Noble Truths, and directly experiencing Nibbāna: this is a highest blessing.

## 11. Phuṭṭhassa loka-dhammehi – cittaŋ yassa na kampati, Asokaŋ, virajaŋ, khemaŋ – etaŋ maṅgalam'uttamaŋ.

When touched by worldly conditions and one's mind does not shake, being sorrowless, stainless, and secure: this is the highest blessing.

#### 12. Etādisāni katvāna – sabbattha maparājitā. Sabbattha sotthin gacchanti – tan tesan mangalamuttaman''ti.

Those who have fulfilled such [blessings], are victorious everywhere, and attain well-being everywhere. This is their highest blessing."

#### Etena sacca-vajjena – hotu me jaya-maṅgalaŋ. (1x) Etena sacca-vajjena – hotu te jaya-maṅgalaŋ. (2x)

By the assertion of this truth, may the blessing of victory be mine! By the assertion of this truth, may the blessing of victory be yours!



#### 3. DISCOURSE ON THE (TRIPLE) JEWEL

(RATANA SUTTA) 46

 Yān'īdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, Sabbe'va bhūtā sumanā bhavantu, Atho'pi sakkacca sunantu bhāsitaŋ.

Whatever beings are here assembled, whether terrestrial or celestial, may all beings be glad. Moreover, may they attentively listen to what is said:

 Tasmā hi bhūtā nisāmetha sabbe. Mettaŋ karotha mānusiyā pajāya, Divā ca ratto ca haranti ye baliŋ. Tasmā hi ne rakkhatha appamattā.

Therefore, pay heed all you beings. Be friendly towards humankind, who day and night bring you offerings. Hence, protect them diligently.

3. Yaŋ kiñci vittaŋ idha vā huraŋ vā Saggesu vā yaŋ ratanaŋ paṇītaŋ Na no samaŋ atthi Tathāgatena. Idam'pi Buddhe ratanaŋ paṇītaŋ. Etena saccena suy'atthi hotu!

Whatever treasure there is here or beyond, or whatever superb jewel there is in the heavens, none is equal to the Tathāgata [the Buddha]. Verily, in the Buddha is this superb jewel. By virtue of this truth may there be well-being!

4. Khayan virāgan amatan paṇītan Ya d ajjhagā Sakya-munī samāhito Na tena Dhammena samatthi kiñci. Idam'pi Dhamme ratanan paṇītan. Etena saccena suv'atthi hotu!

There is nothing equal to that Dhamma of the supreme extinction [of defilements], dispassion, and deathlessness [Nibbāna], which the concentrated Sakyan Sage [the Buddha] has realized. Verily, in the Dhamma is this superb jewel. By virtue of this truth may there be well-being!

5. Yan Buddha-seṭṭho parivaṇṇayī sucin Samādhim'ānantarikañ'ñam'āhu. Samādhinā tena samo na vijjati. Idam'pi Dhamme ratanan paṇītan. Etena saccena suv'atthi hotu!

That purity which the Supreme Buddha extolled is called "concentration with immediate effect". Nothing equal to that concentration exists. Verily, in the Dhamma is this superb jewel. By virtue of this truth may there be well-being!

6. Ye puggalā aṭṭha sataŋ pasatthā Cattāri etāni yugāni honti. Te dakkhiņeyyā Sugatassa sāvakā, Etesu dinnāni maha-pphalāni. Idam'pi Saṅghe ratanaŋ paṇītaŋ. Etena saccena suv'atthi hotu!

Those eight individuals that are praised by the virtuous ones constitute the four pairs [of persons]. They, the worthy of offerings, are the disciples of the Well-farer [the Buddha], and gifts given to them yield abundant fruit. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

7. Ye suppayuttā manasā daļhena, Nikkāmino Gotama-sāsanamhi, Te patti-pattā amataŋ vigayha Laddhā mudhā nibbutiŋ bhuñjamānā. Idam'pi Saṅghe ratanaŋ paṇītaŋ. Etena saccena suv'atthi hotu!

Those who apply themselves well in the Buddha Gotama's Teaching with a steadfast mind and free from sense desire, attain the highest gain and plung into the deathlessness [Nibbāna] enjoying the peace of emancipation obtained for free. Verily, in the Sangha is this superb jewel. By virtue of this truth may there be well-being!

8. Yath'inda-khīlo paṭhaviŋ sito siyā Catubbhi vātehi asampakampiyo, Tath'ūpamaŋ sappurisaŋ vadāmi, Yo ariya-saccāni avecca passati.

#### Idam'pi Saṅghe ratanaŋ paṇītaŋ. Etena saccena suv'atthi hotu!

Just as a city-post fixed firmly in the ground is unshakeable by the four winds, so too, I declare, is the virtuous person who sees the Noble Truths unwaveringly. Verily, in the Sangha is this superb jewel. By virtue of this truth may there be well-being!

9. Ye ariya-saccāni vibhāvayanti, Gambhīra-paññena sudesitāni, Kiñc'āpi te honti bhusa-ppamattā Na te bhavaŋ aṭṭhamaŋ ādiyanti. Idam'pi Saṅghe ratanaŋ paṇītaŋ. Etena saccena suv'atthi hotu!

Those who clearly comprehend the Noble Truths, well taught by him of profound wisdom, even if they are very negligent, they do not take up an eighth rebirth. Verily, in the Sangha is this superb jewel. By virtue of this truth may there be well-being!

10. Sah'āv'assa dassana-sampadāya
Tay'assu dhammā jahitā bhavanti:
Sakkāya-diṭṭhi, vicikicchitaŋ ca
Sīla-bbataŋ vā'pi ya d atthi kiñci.
Catūh'apāyehi ca vippamutto,
Cha c'ābhiṭhānāni abhabbo kātuŋ.
Idam'pi Saṅghe ratanaŋ paṇītaŋ.
Etena saccena suv'atthi hotu!

Just by his gaining of insight he abandons three states of mind: self-identity view, sceptical doubt, and any [adherence to] mere rules and observances. He is also fully freed from [rebirth in] the four woeful worlds ( $ap\bar{a}yas$ ), and is incapable of committing the six major misdeeds. Verily, in the Sangha is this superb jewel. By virtue of this truth may there be well-being!

11. Kiñc'āpi so kammaŋ karoti pāpakaŋ Kāyena vācā uda cetasā vā, Abhabbo so tassa paṭicchādāya, Abhabbatā diṭṭha-padassa vuttā. Idam'pi Saṅghe ratanaŋ paṇītaŋ. Etena saccena suv'atthi hotu! Any evil action he may still commit by body, speech, or mind, he is incapable of concealing it. For it is said that such incapability is of one who has seen the Path [of Nibbāna]. Verily, in the Saṅgha is this superb jewel. By virtue of this truth may there be well-being!

12. Vana-ppagumbe yathā phussit'agge Gimhāna-māse paṭhamasmiŋ gimhe, Tath'ūpamaŋ dhamma-varaŋ adesayī, Nibbāna-gāmiŋ paramaŋ hitāya. Idam'pi Buddhe ratanaŋ paṇītaŋ. Etena saccena suv'atthi hotu!

As a woodland grove is crowned with blossoming flowers during the heat of the first month of the summer, even so [crowned] is the sublime Dhamma leading to Nibbāna which He [the Buddha] expounded for the highest good. Verily, in the Buddha is this superb jewel. By virtue of this truth may there be well-being!

13. Varo, vara-ññū, vara-do, var'āharo, Anuttaro Dhamma-varaŋ adesayī. Idam'pi Buddhe ratanaŋ paṇītaŋ. Etena saccena suv'atthi hotu!

He, the sublime one [the Buddha], the knower of the sublime [Nibbāna], the giver of the sublime [Dhamma], the bringer of the sublime [Noble Path], the peerless one [the Buddha] taught the sublime Dhamma. Verily, in the Buddha is this superb jewel. By virtue of this truth may there be well-being!

14. Khīṇaŋ purāṇaŋ, navaŋ natthi sambhavaŋ
Viratta-cittā āyatike bhavasmiŋ,
Te khīṇa-bījā avirūļhi-cchandā,
Nibbanti dhīrā yath'āyaŋ padīpo.
Idam'pi Saṅghe ratanaŋ paṇītaŋ.
Etena saccena suy'atthi hotu!

Their old [kamma] is destroyed, no new [kamma] is produced, and their mind is unattached to future rebirth. Those wise ones, with the seed [of rebirth-consciousness] destroyed, and with no more desire for further growth, go out as the flame of a lamp. Verily, in the Sangha is this superb jewel. By virtue of this truth may there be well-being!

(Spoken by Sakka, Lord of the gods)

15. Yān'īdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, Tathāgataŋ deva-manussa-pūjitaŋ, Buddhaŋ namassāma. Suv'atthi hotu!

Whatever beings are here assembled, whether terrestrial or celestial, let us revere the perfect Buddha honoured by gods and men. May there be well-being!

16. Yān'īdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, Tathāgatan deva-manussa-pūjitan, Dhamman namassāma. Suv'atthi hotu!

Whatever beings are here assembled, whether terrestrial or celestial, let us revere the perfect Dhamma honoured by gods and men. May there be well-being!

17. Yān'īdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, Tathāgatan deva-manussa-pūjitan, Saṅghan namassāma. Suv'atthi hotu!

Whatever beings are here assembled, whether terrestrial or celestial, let us revere the perfect Sangha honoured by gods and men. May there be well-being!

Etena sacca-vajjena – dukkhā vūpasamentu te. Etena sacca-vajjena – bhayā vūpasamentu te. Etena sacca-vajjena – rogā vūpasamentu te.

By the assertion of this truth, may your suffering subside. By the assertion of this truth, may your fears subside. By the assertion of this truth, may your illnesses subside.



#### 4. PROTECTIVE CHANT FOR THE BODY

(KHANDHA PARITTA) 47

Evan me sutan: Ekan samayan Bhagavā Sāvatthiyan viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvatthiyan aññataro bhikkhu ahinā daṭṭho kāla-kato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten upasaṅkaminsu. Upasaṅkamitvā Bhagavantan abhivādetvā ekam'antan nisīdinsu. Ekam'antan nisinnā kho te bhikkhū Bhagavantan eta-d-avocun:

Thus have I heard: At one time the Blessed One was staying near Sāvatthi in Jeta's Grove at Anāthapiṇḍika's Park. During that time a certain monk near Sāvatthi has been bitten by a snake and had died. Then many monks approached the Blessed One and after approaching and paying respect to the Blessed One, they sat down on one side. Seated thus on one side, those monks said this to the Blessed One:

"Idha, bhante, Sāvatthiyaŋ aññataro bhikkhu ahinā daṭṭho kālakato"ti.

"Na ha nūna so, bhikkhave, bhikkhu cattāri ahi-rājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu cattāri ahi-rāja-kulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaŋkareyya.

"Here, Venerable Sir, a certain monk near Sāvatthi was bitten by a snake and died."

"Surely, monks, that monk did not pervade the four royal families of snakes with a mind of friendliness. For if, monks, that monk had pervaded the four royal families of snakes with a mind of friendliness then, monks, that monk would not have been bitten by a snake and died.

Katamāni cattāri ahi-rāja-kulāni? Virūpakkhaŋ ahi-rāja-kulaŋ, Erāpathaŋ ahi-rāja-kulaŋ, Chabyāputtaŋ ahi-rāja-kulaŋ, Kaṇhāgotamakaŋ ahi-rāja-kulaŋ.

What are the four royal families of snakes? The *Virūpakkha* royal family of snakes, the *Erāpatha* royal family of snakes, the *Chabyāputta* royal family of snakes, and the *Kaṇhāgotamaka* royal family of snakes.

Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahi-rājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhik-

#### khu imāni cattāri ahi-rāja-kulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaŋkareyya.

Surely, monks, that monk did not pervade the four royal families of snakes with a mind of friendliness. For if, monks, that monk had pervaded these four royal families of snakes with a mind of friendliness then, monks, that monk would not have been bitten by a snake and died.

# Anujānāmi, bhikkhave, imāni cattāri ahi-rāja-kulāni mettena cittena pharituŋ atta-guttiyā, atta-rakkhāya, atta-parittāyā"ti. Idam'avoca Bhagavā, idaŋ vatvā Sugato ath'ā-paraŋ eta-d-avoca Satthā:

I allow you, monks, to pervade these four royal families of snakes with a mind of friendliness, for your own safety, for your own guard, and for your own protection." The Blessed One said this, and after saying it, the Well-gone One, the Teacher, further said this:

#### "Virūpakkehi me mettan – mettan Erāpathehi me, Chabyāputtehi me mettan – mettan Kaṇhā-gotamakehi ca.

"I extend my friendliness to the Virūpakka [snakes]; and to the Erāpatha [snakes] I also extend my friendliness. I extend my friendliness to the Chabyāputta [snakes]; and to the Kaṅhāgotamaka [snakes] I also extend my friendliness.

#### Apādakehi me mettaņ – mettaŋ dipādakehi me, Catuppadehi me mettaŋ – mettaŋ bahuppadehi me.

I extend my friendliness to footless beings; and to those with two feet I also extend my friendliness. I extend my friendliness to those with four feet; and to those with many feet I also extend my friendliness.

#### Mā maŋ apādako hiŋsi – mā maŋ hiŋsi dipādako, Mā maŋ catuppado hiŋsi – mā maŋ hiŋsi bahuppado.

May footless beings not harm me. May those with two feet not harm me. May those with four feet not harm me. May those with many feet not harm me.

Sabbe sattā, sabbe pāṇā — sabbe bhūtā ca kevalā, Sabbe bhadrāni passantu — mā kañci pāpam'āgamā. May all beings, all breathing creatures, all who are born, every one, see all good fortune, and may no evil befall them.

Appamāņo Buddho, appamāņo Dhammo, appamāņo Sangho. Pamāņavantāni siriŋsapāni — ahi, vicchikā, satapadī, uṇṇānābhī, sarabū, mūsikā. Katā me rakkhā, katā me parittā. Paṭikkamantu bhūtani. So'haŋ namo Bhagavato, namo sattannaŋ Sammā Sambuddhānan''ti.

Infinite [in virtue] is the Buddha, infinite is the Dhamma, infinite is the Sangha. Finite are creeping creatures — snakes, scorpions, centipedes, spiders, lizards and rats. I have guarded myself, I have made my protection. May [all these] beings retreat. I pay homage to the Blessed One, and I pay homage to the seven fully Self-Enlightened Ones. "

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.

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#### 5. DISCOURSE ON THE BENEFITS OF FRIENDLINESS

(METT'ĀNISAŊSA SUTTA) 48

Evan me sutan: Ekan samayan Bhagavā Sāvatthiyan viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, "Bhikkhavo!"ti. "Bhadante!"ti, te bhikkhū Bhagavato paccassosun. Bhagavā eta davoca:

Thus have I heard: At one time the Blessed One was staying near Sāvatthi in Jeta's Grove at Anāthapiṇḍika's Park. There the Blessed One addressed the monks saying, "Monks!". "Venerable Sir!" the monks replied to the Blessed One. The Blessed One said this:

"Mettāya, bhikkhave, ceto-vimuttiyā āsevitāya, bhāvitāya, bahulī-katāya, yāni-katāya, vatthu-katāya, anuṭṭhitāya, paricitāya, susamāraddhāya ekādasānisaŋsā pāṭikaṅkhā. Katame ekādasa?

"Monks, when the liberation of the mind by friendliness [meditation] has been pursued, developed, and much practised, made a vehicle, made a basis, and maintained, augmented and properly exerted, eleven benefits are to be expected. What eleven?

[1] Sukhaŋ supati, [2] sukhaŋ paṭibujjhati, [3] na pāpakaŋ supinaŋ passati, [4] manussānaŋ piyo hoti, [5] amanussānaŋ piyo hoti, [6] devatā rakkhanti, [7] n'āssa aggi vā visaŋ vā satthaŋ vā kamati, [8] tuvaṭaŋ cittaŋ samādhiyati, [9] mukha-vaṇṇo vippasīdati, [10] asammūļho kālaŋ karoti, [11] uttariŋ appaṭivijjhanto brahma-lok'ūpago hoti.

[1] One sleeps happily, [2] one wakes up happily, [3] one does not see bad dreams, [4] one is dear to human beings, [5] one is dear to non-human beings, [6] deities protect one, [7] fire, poison, or weapons do not affect one, [8] one's mind quickly becomes concentrated, [9] one's facial complexion is serene, [10] one dies unconfused, and [11] if one does not penetrate further [into Arahantship], one goes to [is reborn in] the Brahma world.

Mettāya, bhikkhave, ceto-vimuttiyā āsevitāya, bhāvitāya, bahulī-katāya, yāni-katāya, vatthu-katāya, anuṭṭhitāya, paricitāya, susamāraddhāya ime ekādasānisaŋsā pāṭikaṅ-khā"ti. Idam'avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaŋ abhinandun'ti.

When, monks, the liberation of the mind by friendliness [meditation] has been pursued, developed, and often repeated, made a vehicle, made a basis, and maintained, augmented and properly exerted, these eleven benefits are to be expected." The Blessed One said this. Pleased, the monks delighted in the Blessed One's statement."

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### 6. DISCOURSE ON THE BENEFITS OF [GOOD] FRIENDSHIP

(MITT'ĀNISAŊSA SUTTA) 49

#### 1. Pahūta-bhakkho bhavati – vippavuttho sakā gharā, Bahū naŋ upajīvanti – yo mittānaŋ na dūbhati.

He who does no wrong to his friends gets abundance of food [even] when away from his own home, and many live supported by him.

#### 2. Yan yan janapadan yāti — nigame, rāja-dhāniyo, Sabbattha pūjito hoti — yo mittānan na dūbhati.

He who does no wrong to his friends, whatever country, town or capital he visits, is honoured everywhere.

#### 3. N'āssa corā pasahanti — n'ātimaññeti khattiyo, Sabbe amitte tarati — yo mittānaŋ na dūbhati.

He who does no wrong to his friends, robbers do not overpower him, nor do warriors despise him, and he overcomes all his enemies.

## 4. Akkuddho sa-gharan eti – sabhāya paṭinandito, Ñātīnan uttamo hoti – yo mittānan na dūbhati.

He who does no wrong to his friends returns to his home not angry, rejoices in assembly rooms, and becomes the foremost among his kinsmen.

#### 5. Sakkatvā sakkato hoti – garu hoti sagāravo, Vaṇṇa-kitti-bhato hoti – yo mittānan na dūbhati.

He who does no wrong to his friends is greeted after greeting [others], is respected after being respectful, and enjoys both praise and fame.

#### 6. Pūjako labhate pūjan – vandako paṭivandanan, Yaso kittiñ'ca pappoti – yo mittānan na dūbhati.

He who does no wrong to his friends receives gifts after giving gifts, [receives] veneration after venerating [others], and attains repute and fame.

#### 7. Aggi yathā pajjalati – devatā'va virocati, Siriyā ajahito hoti – yo mittānan na dūbhati.

He who does no wrong to his friends shines forth like a fire, is radiant as a deity, and glory does not forsake him.

#### 8. Gāvo tassa pajāyanti – khette vuttaŋ virūhati, Vuttānaŋ phalam'asnāti<sup>50</sup> – yo mittānaŋ na dūbhati.

He who does no wrong to his friends has cattle that breed well, what is sown in his fields grows up well, and he enjoys the fruits [harvest] of what was sown.<sup>50</sup>

#### 9. Darito, pabbatāto vā – rukkhato patito naro, Cuto patithan labhati – yo mittānan na dūbhati.

He who does no wrong to his friends finds a sure resting spot whether he falls from a cliff, a mountain-top, or a tree, or if he slips.

## Virūļha-mūla-santānaŋ – nigrodham'iva māluto, Amittā nappasahanti – yo mittānaŋ na dūbhatī'ti.

He who does no wrong to his friends, enemies cannot overpower him as the wind [cannot overpower] a banyan tree with its spreading of well grown roots.

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### 7. THE PEACOCK'S PROTECTIVE CHANT

(MORA PARITTA) 51

Udet'ayaŋ cakkhumā, ekarājā, Harissa-vaṇṇo, paṭhavi-ppabhāso. Taŋ taŋ namassāmi Harissa-vaṇṇaŋ, paṭhavi-ppabhāsaŋ. Tay'ajja guttā viharemu divasaŋ.

Rises this [sun] who has [and gives] eyesight, the sole monarch, who is golden hued, and illuminates the earth. I pay homage to the golden hued one who illuminates the earth. Protected by you today we live out this day.

Ye brāhmaṇā vedagū sabba-dhamme, Te me namo, te ca maŋ pālayantu. Nam'atthu Buddhānaŋ, nam'atthu Bodhiyā, Namo vimuttānaŋ, namo vimuttiyā. Imaŋ so parittaŋ katvā moro carati esanā.

May my homage be to those Brāhmaṇas [the Buddhas] who have attained to the highest knowledge of all things, and may they protect me. Homage be to the Buddhas, homage be to their Enlightenment; homage to the liberated ones, homage to their liberation. Having made this protective chant, the peacock goes about seeking [food].

Apet'ayaŋ cakkhumā, ekarājā, Harissa-vaṇṇo, paṭhavi-ppabhāso. Taŋ taŋ namassāmi Harissa-vaṇṇaŋ, paṭhavi-ppabhāsaŋ. Tay'ajja guttā viharemu rattiŋ.

Sets this [sun] who has [and gives] eyesight, the sole monarch, who is golden hued, and illuminates the earth. I pay homage to the golden hued one who illuminates the earth. Protected by you today we live out this night.

Ye brāhmaṇā vedagū sabba-dhamme, Te me namo, te ca maŋ pālayantu. Nam'atthu Buddhānaŋ, nam'atthu Bodhiyā, Namo vimuttānaŋ, namo vimuttiyā. Imaŋ so parittaŋ katvā moro vāsam'akappayī'ti.

May my homage be to those Brāhmaṇas [the Buddhas] who have attained to the highest knowledge of all things, and may they protect me. Homage be to the Buddhas, homage be to their Enlightenment; homage to the liberated ones, homage to their liberation. Having made this protective chant, the peacock dwells on [without fear].

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.

#### 8. THE MOON DEITY'S PROTECTIVE CHANT

(CANDA PARITTA) 52

Evan me sutan: Ekan samayan Bhagavā Sāvatthiyan viharati Jetavane, Anāthapiṇḍikassa ārāme. Tena kho pana samayena Candimā deva-putto Rāhunā asurindena gahito hoti. Atha kho Candimā deva-putto Bhagavantan anussaramāno tāyan velāyan iman gāthan abhāsi:

Thus have I heard: At one time the Blessed One was staying near Sāvatthi in Jeta's Grove at Anāthapiṇḍika's Park. At that time the young god Candimā (Moon) was seized by Rāhu, lord of the asuras. Then, recollecting the Blessed One, the young god Candimā recited on that occasion this verse:

#### "Namo te Buddha, vīr'atthu – vippamutto'si sabbadhi, Sambādha-paṭipanno'smi – tassa me saraṇaṇ bhavā"ti.

"Homage be to you, O Buddha, the hero, who are everywhere free. I am being obstructed. So please be my refuge."

### Atha kho Bhagavā Candiman deva-puttan ārabbha Rāhun asurindan gāthāya ajjhabhāsi:

Then, on behalf of the young god Candima, the Blessed One addressed Rāhu, lord of the asuras, with a verse:

#### "Tathāgataŋ, Arahantaŋ – Candimā saraṇaŋ gato. Rāhu, Candaŋ pamuñcassu – Buddhā lok'ānukampakā''ti.

"Candimā has gone for refuge to the Tathagata, the Arahant. Release Candimā, O Rāhu; the Buddhas have compassion for the world."

Atha kho Rāhu asurindo Candimaŋ deva-puttaŋ muñcitvā taramāna-rūpo yena Vepacitti asurindo ten'upasaṅkami. Upasaṅkamitvā saŋviggo, loma-haṭṭha-jāto ekam'antaŋ aṭ-ṭhāsi. Ekam'antaŋ ṭhitaŋ kho Rāhuŋ asurindaŋ Vepacitti asurindo gāthāya ajjhabhāsi:

Then Rāhu, lord of the asuras, released the young god Candimā and hurriedly approached Vepacitti, lord of the asuras. After approaching he stood on one side anxious and with hair standing on end. While standing on one side, Vepacitti, lord of the asuras, addressed him with a verse:

#### "Kin-nu santaramāno'va — Rāhu, Candaŋ pamuñcasi? Saŋvigga-rūpo āgamma — kin-nu bhīto'va tiṭṭhasī?"ti.

"Why, Rāhu, did you release Canda as if in a hurry. After coming [here] so anxious, why do you stand as if frightened?"

#### "Sattadhā me phale muddhā — jīvanto na sukhaŋ labhe, Buddha-gāth'ābhigīto'mhi — no ce muñceyya Candiman''ti.

"My head would have split into seven pieces, and while living I would have found no happiness, if, when chanted over by the Buddha's verse, I had not freed Candimā."

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### 9. THE SUN DEITY'S PROTECTIVE CHANT

(SURIYA PARITTA) 53

Evan me sutan: Ekan samayan Bhagavā Sāvatthiyan viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tena kho pana samayena Suriyo deva-putto Rāhunā asurindena gahito hoti. Atha kho Suriyo deva-putto Bhagavantan anussaramāno tāyan velāyan iman gāthan abhāsi:

Thus have I heard: At one time the Blessed One was staying near Sāvatthi in Jeta's Grove at Anāthapiṇḍika's Park. At that time the young god Suriya (Sun) was seized by Rāhu, lord of the asuras. Then, recollecting the Blessed One, the young god Suriya recited on that occasion this verse:

#### "Namo te Buddha vīr'atthu — vippamutto'si sabbadhi, Sambādha-paṭipanno'smi — tassa me saraṇaŋ bhavā''ti.

"Homage be to you, O Buddha, the hero, who are everywhere free. I am being obstructed. So please be my refuge."

### Atha kho Bhagavā Suriyan deva-puttan ārabbha Rāhun asurindan gāthāhi ajjhabhāsi:

Then, on behalf of the young god Suriya, the Blessed One addressed Rāhu, lord of the asuras, with a verse:

#### "Tathāgataŋ, Arahantaŋ — Suriyo saraṇaŋ gato, Rāhu, Suriyaŋ pamuñcassu — Buddhā lok'ānukampakā.

"Suriya has gone for refuge to the Tathagata, the Arahant. Release Suriya, O Rāhu; the Buddhas have compassion for the world."

Yo andhakāre tamasī pabhaṅkaro, Verocano, maṇḍalī, uggatejo; Mā, Rāhu, gilī caraŋ antalikkhe. Pajaŋ mama, Rāhu, pamuñca Suriyan''ti.

He who is the maker of light in complete darkness, is brilliant, round-shaped, and of fiery heat, him, Rāhu, do not swallow, the traveller across the sky. Release Suriya, O Rāhu, who is my kinsman."

Atha kho Rāhu asurindo Suriyaŋ deva-puttaŋ muñcitvā taramāna-rūpo yena Vepacitti asurindo ten'upasaṅkami. Upasaṅkamitvā saŋviggo, loma-haṭṭha-jāto ekam'antaŋ aṭṭhāsi. Ekam'antaŋ ṭhitaŋ kho Rāhuŋ asurindaŋ Vepacitti asurindo gāthāya ajjhabhāsi:

Then Rāhu, lord of the asuras, released the young god Suriya and hurriedly approached Vepacitti, lord of the asuras. After approaching he stood on one side anxious and with hair standing on end. While standing on one side, Vepacitti, lord of the asuras, addressed him with a verse:

### "Kin-nu santaramāno'va – Rāhu, Suriyaŋ pamuñcasi? Saŋvigga-rūpo āgamma – kin-nu bhīto'va titthasī?"ti.

"Why, Rāhu, did you release Suriya as if in a hurry. After coming [here] so anxious, why do you stand as if frightened?"

#### "Sattadhā me phale muddhā – jīvanto na sukhaŋ labhe, Buddha-gāth'ābhigīto'mhi – no ce muñceyya Suriyan''ti.

"My head would have split into seven pieces, and while living I would have found no happiness, if, when chanted over by the Buddha's verse, I had not released Suriya."

#### Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### 10. TOP OF THE BANNER PROTECTIVE CHANT

(DHAJ'AGGA PARITTA) 54

Evan me sutan: Ekan samayan Bhagavā Sāvatthiyan viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi, "Bhikkhavo!"ti. "Bhadante!"ti, te bhikkhū Bhagavato paccassosun. Bhagavā eta-d-avoca:

Thus have I heard: At one time the Blessed One was staying near Sāvatthi in Jeta's Grove at Anāthapiṇḍika's Park. There the Blessed One addressed the monks saying, "Monks!". "Venerable Sir!" the monks replied to the Blessed One. The Blessed One said this:

"Bhūta-pubbaŋ, bhikkhave, dev'āsura-saṅgāmo samupabbūļho ahosi. Atha kho, bhikkhave, Sakko devānam'indo deve Tāvatiŋse āmantesi:

"Formerly, monks, there was a battle in full array between the gods and the asuras. Then, monks, Sakka, the lord of the gods, addressed the Tāvatiŋsa gods thus:

'Sace, mārisā, devānaŋ saṅgāma-gatānaŋ uppajjeyya bhayaŋ vā chambhitattaŋ vā loma-haŋso vā, mam'eva tasmiŋ samaye dhaj'aggaŋ ullokeyyātha. Mamaŋ hi vo dhaj'aggaŋ ullokayataŋ, yaŋ bhavissati bhayaŋ vā chambhitattaŋ vā loma-haŋso vā, so pahīyissati.

'If, dear Sirs, fear, terror, or horror arises to the gods who have gone into battle, you should at that time look up at the top of my banner. Because for you who look up at the top of my banner, any fear, terror or horror you may have will pass away.

No ce me dhaj'aggan ullokeyyātha, atha Pajāpatissa devarājassa dhaj'aggan ullokeyyātha. Pajāpatissa hi vo devarā-

jassa dhaj'aggan ullokayatan, yan bhavissati bhayan vā chambhitattan vā loma-hanso vā, so pahīyissati.

If you don't look up at the top of my banner, then you should look up at the top of the banner of Pajāpati, King of the gods. Because for you who look up at the top of the banner of Pajāpati, King of the gods, any fear, terror or horror you may have will pass away.

No ce Pajāpatissa deva-rājassa dhaj'aggaŋ ullokeyyātha, atha Varuṇassa deva-rājassa dhaj'aggaŋ ullokeyyātha. Varuṇassa hi vo deva-rājassa dhaj'aggaŋ ullokayataŋ, yaŋ bhavissati bhayaŋ vā chambhitattaŋ vā loma-haŋso vā, so pahīyissati.

If you don't look up at the top of the banner of Pajāpati, King of the gods, then you should look up at the top of the banner of Varuṇa, King of the gods. Because for you who look up at the top of the banner of Varuṇa, King of the gods, any fear, terror or horror you may have will pass away.

No ce Varuņassa deva-rājassa dhaj'aggaŋ ullokeyyātha, atha Īsānassa deva-rājassa dhaj'aggaŋ ullokeyyātha. Īsānassa hi vo deva-rājassa dhaja'ggaŋ ullokayataŋ, yaŋ bhavissati bhayaŋ vā chambhitattaŋ vā loma-haŋso vā, so pahīyissati.

If you don't look up at the top of the banner of Varuṇa, King of the gods, then you should look up at the top of the banner of <code>Isāna</code>, King of the gods. Because for you who look up at the top of the banner of <code>Isāna</code>, King of the gods, any fear, terror or horror you may have will pass away.

Taŋ kho pana, bhikkhave, Sakkassa vā devānam'indassa dhaj'aggaŋ ullokayataŋ, pajāpatissa vā deva-rājassa dhaj'aggaŋ ullokayataŋ, Varuṇassa vā deva-rājassa dhaj'aggaŋ ullokayataŋ, yaŋ bhavissati bhayaŋ vā chambhitattaŋ vā loma-haŋso vā, so pahīyethāpi no'pi pahīyetha. Taŋ kissa hetu?

But for those, monks, who look up at the top of the banner of Sakka, the lord of the gods; or for those who look up at the top of the banner of Pajāpati, King of the gods; or for those who look up at the top of the

banner of Varuṇa, King of the gods; or for those who look up at the top of the banner of  $\bar{I}s\bar{a}na$ , King of the gods; any fear, terror or horror they may have, it may or may not pass away. For what reason?

Sakko, bhikkhave, devānam'indo avīta-rāgo, avīta-doso, avīta-moho; bhīru-cchambhi, utrāsi, palāyī'ti.

Sakka, the lord of the gods, O monks, is not free from lust, not free from hate, not free from delusion; he is liable to fear, terror, fright and flight.

Ahaŋ ca kho, bhikkhave, evaŋ vadāmi: Sace tumhākaŋ, bhikkhave, arañña-gatānaŋ vā rukkha-mūla-gatānaŋ vā suññ'āgāra-gatānaŋ vā uppajjeyya bhayaŋ vā chambhitattaŋ vā loma-haŋso vā, mam'eva tasmiŋ samaye anussareyyātha:

But, monks, I say this: If you, monks, have gone to a forest or to the foot of a tree or to an empty dwelling, and fear or terror or horror should arise in you, at that time you should recollect me thus:<sup>55</sup>

Iti'pi so Bhagavā: Arahaŋ, Sammā Sambuddho, Vijjā-caraṇa-sampanno, Sugato, Loka-vidū, Anuttaro purisa-damma-sārathi, Satthā deva-manussānaŋ, Buddho, Bhagavā'ti.

Thus indeed is the Blessed One: Worthy, fully Self-Enlightened One, Accomplished in higher knowledge and conduct, Well-gone [in the noble path], Knower of the world, Unsurpassed trainer of persons fit to be tamed, Teacher of gods and humans, Enlightened, and Blessed [with fortune].

Mamaŋ hi vo, bhikkhave, anussarataŋ, yaŋ bhavissati bhayaŋ vā chambhitattaŋ vā loma-haŋso vā, so pahīyissati. No ce maŋ anussareyyātha, atha Dhammaŋ anussareyyātha:

Because for you, monks, who recollect me, any fear, terror or horror you may have will pass away. And if you don't recollect me, then you should recollect the Dhamma thus:

Sv'ākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehi-passiko, opanayiko, paccattaŋ veditabbo viññūhī'ti.

Well expounded is the Dhamma (Teaching) by the Blessed One, directly visible, with immediate results, inviting one to come and see, leading onwards [to Nibbāna], and to be experienced by the wise individually.

Dhamman hi vo, bhikkhave, anussaratan, yan bhavissati bhayan vā chambhitattan vā loma-hanso vā, so pahīyissati. No ce Dhamman anussareyyātha, atha Saṅghan anussareyyātha:

Because for you, monks, who recollect the Dhamma, any fear, terror or horror you may have will pass away. And if you don't recollect the Dhamma, then you should recollect the Sangha thus:

Su-paṭipanno Bhagavato sāvaka-saṅgho.
Uju-paṭipanno Bhagavato sāvaka-saṅgho.
Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.
Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;
ya-d-idaŋ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā — esa Bhagavato sāvaka-saṅgho.
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo, anuttaraŋ puñña-kkhettaŋ lokassā'ti.

The Sangha (order) of the Blessed One's disciples has entered upon the good practice.

The Sangha [...] has entered upon the straight practice.

The Sangha [...] has entered upon the true practice.

The Sangha [...] has entered upon the proper practice;

that is to say, the four pairs of persons or the eight types of individuals – this is the Sangha of the Blessed One's disciples. It is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and the unsurpassed field of merit for the world.

Saṅghaŋ hi vo, bhikkhave, anussarataŋ, yaŋ bhavissati bhayaŋ vā chambhitattaŋ vā loma-haŋso vā, so pahīyissati. Taŋ kissa hetu? Tathāgato, bhikkhave, Arahaŋ, Sammā Sambuddho, vīta-rāgo, vīta-doso, vīta-moho; abhīru, acchambhi, anutrāsi, apalāyī''ti.

Because for you, monks, who recollect the Sangha, any fear, terror or horror you may have will pass away. For what reason? The Tathāgata, monks, the Worthy and fully Self-Enlightened One, is free from lust,

free from hate, free from delusion; he is not liable to fear, terror, fright and flight."

Idam'avoca Bhagavā, idan vatvā Sugato ath'āparan eta-d-avoca Satthā:

"Araññe, rukkha-mūle vā — suññ'āgāre'va, bhikkhavo, Anussaretha Sambuddhan — bhayan tumhāka no siyā.

The Blessed One said this, and after saying it, the Well-gone, the Teacher, further said this:

"In a forest, at the foot of a tree, or in an empty dwelling, O monks, you should recollect the Self-Enlightened One: No fear will be there in you.

No ce Buddhan sareyyātha — loka-jeṭṭhan, nar'āsabhan, Atha Dhamman sareyyātha — nīyāṇikan, sudesitan.

And if you don't recall the Buddha, the chief in the world, the bull of men, then you should recall the Dhamma, which leads out [of saŋsāra] and is well expounded.

No ce Dhamman sareyyātha — nīyāṇikan, sudesitan, Atha Saṅghan sareyyātha — puñña-kkhettan anuttaran.

And if you don't recall the Dhamma, which leads out [of saŋsāra] and is well expounded, then you should recall the Saṅgha, the unsurpassed field of merit.

Evaŋ Buddhaŋ sarantānaŋ — Dhammaŋ, Saṅghañʾca bhikkhavo, Bhayaŋ vā chambhitattaŋ vā — loma-haŋso na hessatīʾʾti.

For those who thus recall the Buddha, the Dhamma, and the Sangha, O monks, there will be no fear, terror or horror."

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.

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### 11. THE FACTORS OF ENLIGHTENMENT CONCERNING THE ELDER MAHĀ KASSAPA

(MAHĀ KASSAPA-TTHERA-BOJJHANGA) 56

Evaŋ me sutaŋ: Ekaŋ samayaŋ Bhagavā Rājagahe viharati Veļu-vane, Kalandaka-nivāpe. Tena kho pana samayena āyasmā Mahā-Kassapo Pipphalī-guhāyaŋ viharati ābādhi-ko, dukkhito, bāļha-gilāno. Atha kho Bhagavā sāyaṇha-samayaŋ patisallānā vuṭṭhito yen'āyasmā Mahā-Kassapo ten' upasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaŋ Mahā-Kassapaŋ eta-d-avoca:

Thus have I heard: At one time the Blessed One was staying near Rājagaha in the Bamboo Grove at the Squirrel's Feeding Place. During that time the Venerable Mahā Kassapa was staying at the Pepper Cave, and was afflicted, ailing, and gravely ill. Then the Blessed One rose from seclusion in the evening, approached the Venerable Mahā Kassapa, and after approaching he sat down on a prepared seat. Having sat down the Blessed One said this to the Venerable Mahā Kassapa:

"Kacci te, Kassapa, khamanīyaŋ? Kacci yāpanīyaŋ? Kacci dukkhā vedanā? Paṭikkamanti, no abhikkamanti? Paṭikkamosānaŋ paññāyati, no abhikkamo?"ti.

"How are you bearing up, Kassapa? How are you getting along? How are your painful feelings? Are they decreasing and not increasing? Does a decrease appear and not an increase?"

"Na me, bhante, khamanīyan, na yāpanīyan. Bāļhā me dukkhā vedanā. Abhikkamanti, no paṭikkamanti. Abhikkamosānan paññāyati, no paṭikkamo"ti.

"Venerable sir, I am not bearing up well, I am not getting along well. My painful feelings are strong. They increase and do not decrease. An increase appears and not a decrease."

"Satt'ime, Kassapa, bojjhangā mayā samma dakkhātā, bhāvitā, bahulī-katā abhiñnāya, sambodhāya, nibbānāya sanvattanti. Katame satta?

"There are these seven factors of enlightenment, Kassapa, that have been rightly expounded by me and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supra-mundane paths], to Nibbana. What seven?

## Sati-sambojjhango kho, Kassapa, mayā samma dakhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saŋvattati.

The enlightenment factor of mindfulness, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

#### Dhamma-vicaya-sambojjhango kho, Kassapa, mayā samma d akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya sanvattati.

The enlightenment factor of investigation of [mental and material] phenomena, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlight-enment [in the supramundane paths], to Nibbāna.

## Viriya-sambojjhango kho, Kassapa, mayā samma dakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya sanyattati.

The enlightenment factor of energy, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nib-bāna.

## Pīti-sambojjhango kho, Kassapa, mayā samma dakkhāto, bhāvito, bahulī-kato abhiñnāya, sambodhāya, nibbānāya sanvattati.

The enlightenment factor of joy, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

## Passaddhi-sambojjhaṅgo kho, Kassapa, mayā samma dak-khāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nib-bānāya saŋvattati.

The enlightenment factor of tranquillity, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to

direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Samādhi-sambojjhaṅgo kho, Kassapa, mayā samma d·akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saŋvattati.

The enlightenment factor of concentration, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Upekkhā-sambojjhaṅgo kho, Kassapa, mayā samma d·ak-khāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nib-bānāya saŋvattati.

The enlightenment factor of equanimity, Kassapa, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Ime kho, Kassapa, satta bojjhangā mayā samma dakkhātā, bhāvitā, bahulī-katā abhiññāya, sambodhāya, nibbānāya sanyattantī''ti.

These seven factors of enlightenment, Kassapa, have been rightly expounded by me and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

"Taggha, Bhagava, bojjhaṅgā! Taggha, Sugata, bojjhaṅ-gā!"ti.

Idam'avoca Bhagavā. Attamano āyasmā Mahā-Kassapo Bhagavato bhāsitaŋ abhinandi. Vuṭṭhāhi c'āyasmā Mahā-Kassapo tamhā ābādhā, tathā pahīno c'āyasmato Mahā-Kassapassa so ābādho ahosī'ti.

"Definitely good are the factors of enlightenment, O Blessed One! Definitely good are the factors of enlightenment, O Well-gone One!"

The Blessed One said this. Pleased, the Venerable Mahā Kassapa delighted in the Blessed One's statement. And the Venerable Mahā Kassapa recovered from that affliction, and that is how the Venerable Mahā Kassapa's affliction has been cured.

#### Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



### 12. THE FACTORS OF ENLIGHTENMENT CONCERNING THE ELDER MAHĀ MOGGALLĀNA

(MAHĀ MOGGALLĀNA-TTHERA-BOJJHANGA) 57

Evaŋ me sutaŋ: Ekaŋ samayaŋ Bhagavā Rājagahe viharati Veļu-vane, Kalandaka-nivāpe. Tena kho pana samayena āyasmā Mahā-Moggallāno Gijjha-kūṭe pabbate viharati ābādhiko, dukkhito, bāļha-gilāno. Atha kho Bhagavā sā-yaṇha-samayaŋ patisallānā vuṭṭhito yenʾāyasmā Mahā-Moggallāno tenʾupasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaŋ Mahā-Moggallānaŋ eta-d-avoca:

Thus have I heard: At one time the Blessed One was staying near Rājagaha in the Bamboo Grove at the Squirrel's Feeding Place. During that time the Venerable Mahā Moggallāna was staying on Mount Vulture Peak, and was afflicted, ailing, and gravely ill. Then the Blessed One rose from seclusion in the evening, approached the Venerable Mahā Moggallāna, and after approaching he sat down on a prepared seat. Having sat down the Blessed One said this to the Venerable Mahā Moggallāna:

"Kacci te, Moggallāna, khamanīyan? Kacci yāpanīyan? Kacci dukkhā vedanā? Paṭikkamanti, no abhikkamanti? Paṭikkamosānan paññāyati, no abhikkamo?"ti

"How are you bearing up, Moggallāna? How are you getting along? How are your painful feelings? Are they decreasing and not increasing? Does a decrease appear and not an increase?"

"Na me, bhante, khamanīyan, na yāpanīyan. Bāļhā me dukkhā vedanā. Abhikkamanti, no paṭikkamanti. Abhikkamosānan paññāyati, no paṭikkamo"ti. "Venerable sir, I am not bearing up well, I am not getting along well. My painful feelings are strong. They increase and do not decrease. An increase appears and not a decrease."

#### "Satt'ime, Moggallāna, bojjhaṅgā mayā samma d akkhātā, bhāvitā, bahulī-katā abhiññāya, sambodhāya, nibbānāya saŋvattanti. Katame satta?

"There are these seven factors of enlightenment, Moggallāna, that have been rightly expounded by me and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna. What seven?

#### Sati-sambojjhango kho, Moggallāna, mayā samma dakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saŋvattati.

The enlightenment factor of mindfulness, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

## Dhamma-vicaya-sambojjhango kho, Moggallāna, mayā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saŋvattati.

The enlightenment factor of investigation of [mental and material] phenomena, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

#### Viriya-sambojjhango kho, Moggallāna, mayā samma dakkhāto, bhāvito, bahulī-kato abhiñnāya, sambodhāya, nibbānāya sanvattati.

The enlightenment factor of energy, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Pīti-sambojjhaṅgo kho, Moggallāna, mayā samma-d-ak-khāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nib-bānāya saŋvattati.

The enlightenment factor of joy, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Passaddhi-sambojjhango kho, Moggallāna, mayā sammadakhāto, bhāvito, bahulī-kato abhiñnāya, sambodhāya, nibbānāya sanvattati.

The enlightenment factor of tranquillity, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to enlightenment [in the supramundne paths], to Nibbāna.

Samādhi-sambojjhaṅgo kho, Moggallāna, mayā sammadakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya sanvattati.

The enlightenment factor of concentration, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Upekkhā-sambojjhaṅgo kho, Moggallāna, mayā sammadakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saŋvattati.

The enlightenment factor of equanimity, Moggallāna, has been rightly expounded by me and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Ime kho, Moggallāna, satta bojjhaṅgā mayā samma dakkhātā, bhāvitā, bahulī-katā abhiññāya, sambodhāya, nibbānāya sanvattantī''ti.

These seven factors of enlightenment, Moggallāna, have been rightly expounded by me and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

"Taggha, Bhagava, bojjhaṅgā! Taggha, Sugata, bojjhaṅgā!"ti.

Idam'avoca Bhagavā. Attamano āyasmā Mahā-Moggallāno Bhagavato bhāsitaŋ abhinandi. Vuṭṭhāhi c'āyasmā Mahā-Moggallāno tamhā ābādhā, tathā pahīno c'āyasmato Mahā-Moggallānassa so ābādho ahosī'ti.

"Definitely good are the factors of enlightenment, O Blessed One! Definitely good are the factors of enlightenment, O Well-gone One!" The Blessed One said this. Pleased, the Venerable Mahā Moggallāna delighted in the Blessed One's statement. And the Venerable Mahā Moggallāna recovered from that affliction, and that is how the Venerable Mahā Moggallāna's affliction has been cured.

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



### 13. THE FACTORS OF ENLIGHTENMENT CONCERNING THE ELDER MAHĀ CUNDA

(MAHĀ CUNDA-TTHERA-BOJJHANGA) 58

Evaŋ me sutaŋ: Ekaŋ samayaŋ Bhagavā Rājagahe viharati Veļu-vane, Kalandaka-nivāpe. Tena kho pana samayena Bhagavā ābādhiko hoti, dukkhito, bāļha-gilāno. Atha kho āyasmā Mahā-Cundo sāyaṇha-samayaŋ patisallānā vuṭṭhito yena Bhagavā ten'upasaṅkami. Upasaṅkamitvā Bhagavantaŋ abhivādetvā ekam'antaŋ nisīdi. Ekam'antaŋ nisinnaŋ kho āyasmantaŋ Mahā-Cundaŋ Bhagavā eta-d-avoca:

Thus have I heard: At one time the Blessed One was staying near Rājagaha in the Bamboo Grove at the Squirrel's Feeding Place. During that time the Blessed One was afflicted, ailing, and gravely ill. Then the Venerable Mahā Cunda rose from seclusion in the evening, approached the Blessed One, and after approaching and paying respect to the Blessed One, he sat down on one side. The Blessed One then said this to the Venerable Mahā Cunda who was thus seated on one side:

"Patibhantu tan, Cunda, bojjhangā"ti.

#### "Satt'ime, bhante, bojjhaṅgā Bhagavatā samma dakkhātā, bhāvitā, bahulī-katā abhiññāya, sambodhāya, nibbānāya saŋvattanti. Katame satta?

"Let the factors of enlightenment occur to you, Cunda."

"There are these seven factors of enlightenment, venerable sir, that have been rightly expounded by the Blessed One and when developed and much practised, they lead to direct knowledge, to enlightenment [in the supramundne paths], to Nibbaña. What seven?

## Sati-sambojjhango kho, bhante, Bhagavatā samma-d-ak-khāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nib-bānāya sanvattati.

The enlightenment factor of mindfulness, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

## Dhamma-vicaya-sambojjhango kho, bhante, Bhagavatā samma-d-akkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya sanvattati.

The enlightenment factor of investigation of [mental and material] phenomena, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

## Viriya-sambojjhango kho, bhante, Bhagavatā samma-d-ak-khāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nib-bānāya sanvattati.

The enlightenment factor of energy, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

## Pīti-sambojjhaṅgo kho, bhante, Bhagavatā samma-d-ak-khāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nib-bānāya sanvattati.

The enlightenment factor of joy, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised,

it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Passaddhi-sambojjhango kho, bhante, Bhagavatā sammadakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saŋvattati.

The enlightenment factor of tranquillity, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Samādhi-sambojjhango kho, bhante, Bhagavatā sammadakkhāto, bhāvito, bahulī-kato abhiñnāya, sambodhāya, nibbānāya sanvattati.

The enlightenment factor of concentration, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Upekkhā-sambojjhaṅgo kho, bhante, Bhagavatā sammadakkhāto, bhāvito, bahulī-kato abhiññāya, sambodhāya, nibbānāya saŋvattati.

The enlightenment factor of equanimity, venerable sir, has been rightly expounded by the Blessed One and when developed and much practised, it leads to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

Ime kho, bhante, satta bojjhangā Bhagavatā samma dakkhātā, bhāvitā, bahulī-katā abhiñnāya, sambodhāya, nibbānāya sanvattantī''ti.

These seven factors of enlightenment, venerable sir, have been rightly expounded by the Blessed One and when developed and much practised, they lead to direct knowledge, to self-enlightenment [in the supramundane paths], to Nibbāna.

"Taggha, Cunda, bojjhaṅgā! Taggha, Cunda, bojjhaṅ-gā!"ti.

Idam'avoc'āyasmā Mahā-Cundo. Samanuñño Satthā ahosi. Vuṭṭhāhi ca Bhagavā tamhā ābādhā, tathā pahīno ca Bhagavato so ābādho ahosī'ti.

"Definitely good are the factors of enlightenment, Cunda! Definitely good are the factors of enlightenment, Cunda!"

The Venerable Mahā Cunda said this. The Teacher approved it. And the Blessed One recovered from that affliction, and that is how the Blessed One's affliction has been cured.

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



#### 14. DISCOURSE TO [VEN.] GIRIMĀNANDA

(GIRIMĀNANDA SUTTA) 59

#### CHANTED ON NEW MOON DAYS ONLY

At Nāuyana Forest Monastery, this long Sutta is chanted on new moon days only and is preceded by the very short Veneration of the Buddha (Iti'pi so ...), Dhamma (Svākkhato ...) and Saṅgha (Supaṭipanno ...), and by the verse:

Vandāmi cetiyaŋ sabbaŋ - sabba-ṭhānesu patiṭṭhitaŋ, Sārīrika-dhātu-mahā-bodhiŋ - Buddha-rūpaŋ sakalaŋ sadā (3)

I always venerate all cetiyas (monuments) erected in all places, the [Buddha's] bodily relics, the Great Bodhi tree, and all Buddha images.

It is then immediately followed by The Buddha's Exhortation (Sugat'ovāda), **p. 76**, Reviewing the Requisites, **p. 77**, etc.

Evaŋ me sutaŋ: Ekaŋ samayaŋ Bhagavā Sāvatthiyaŋ viharati Jeta-vane, Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti, dukkhito, bāļha-gilāno. Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantaŋ abhivādetvā ekam'antaŋ nisīdi. Ekam'antaŋ nisinno kho āyasmā Ānando Bhagavantaŋ eta-d-avoca:

Thus have I heard: At one time the Blessed One was staying near Sāvatthi in Jeta's Grove at Anāthapiṇḍika's Park. During that time the Venerable Girimānanda was afflicted, ailing, and gravely ill. Then the Venerable Ānanda approached the Blessed One, and after approaching and paying respect to the Blessed One, he sat down on one side. Seated thus on one side, the Venerable Ānanda said this to the Blessed One:

"Āyasmā, bhante, Girimānando ābādhiko hoti, dukkhito, bāļha-gilāno. Sādhu, bhante, Bhagavā yen'āyasmā Girimānando ten'upasaṅkamatu, anukampan upādāyā"ti.

"Venerable sir, the Venerable Girimānanda is afflicted, ailing, and gravely ill. It would be good, venerable sir, if the Blessed One would visit the Venerable Girimānanda out of compassion [for him]."

"Sace kho tvaŋ, Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā dasa-saññā bhāseyyāsi, ṭhānaŋ kho pan'etaŋ vijjati yaŋ Girimānandassa bhikkhuno dasa-saññā sutvā so ābādho ṭhānaso paṭippassambheyya. Katamā dasa?

"If you, Ānanda, approach the monk Girimānanda and tell him about the ten perceptions, then there is the possibility that on hearing about the ten perceptions, the affliction of the monk Girimānanda will immediately subside. What are the ten?

Anicca-saññā, anatta-saññā, asubha-saññā, ādīnava-saññā, pahāna-saññā, virāga-saññā, nirodha-saññā, sabba-loke anabhirata-saññā, sabba-saŋkhāresu anicca-saññā, ānāpānasati.

[1] The perception of impermanence, [2] the perception of non-self, [3] the perception of loathsomeness, [4] the perception of danger, [5] the perception of abandoning, [6] the perception of dispassion, [7] the perception of cessation, [8] the perception of non-delight in the whole world, [9] the perception of impermanence in all [mental and physical] activities, and [10] mindfulness of breathing.

Katamā c'Ānanda, anicca-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññ'āgāra-gato vā, iti paṭisañcikkhati: 'Rūpaŋ aniccaŋ, vedanā aniccā, saññā aniccā, saŋkhārā aniccā, viññāṇaŋ aniccan'ti. Iti imesu

#### pañcas'upādāna-kkhandhesu anicc'ānupassī viharati. Ayaŋ vuccat'Ānanda, anicca-saññā.

[1] And what, Ānanda, is the perception of impermanence? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: 'Material form [or body] is impermanent, feelings are impermanent, perceptions are impermanent, mental activities are impermanent, consciousness is impermanent.' Thus he dwells contemplating impermanence in these five aggregates subject to clinging. This, Ānanda, is called the perception of impermanence.

Katamā c'Ānanda, anatta-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññ'āgāra-gato vā, iti paṭisañcikkhati: 'Cakkhuŋ anattā, rūpā anattā; sotaŋ anattā, saddā anattā; ghāṇaŋ anattā, gandhā anattā; jivhā anattā, rasā anattā; kāyo anattā, phoṭṭhabbā anattā; mano anattā, dhammā anattā'ti. Iti imesu chasu ajjhattika-bāhiresu āyatanesu anatt'ānupassī viharati. Ayaŋ vuccat'Ānanda, anatta-saññā.

[2] And what, Ānanda, is the perception of non-self? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: 'The eye is non-self, visual forms are non-self; the ear is non-self, sounds are non-self; the nose is non-self, smells are non-self; the tongue is non-self, tastes are non-self; the body is non-self, tactile objects are non-self; the mind is non-self, mental objects are non-self.' Thus he dwells contemplating non-self in these six internal and external sense organs. This, Ānanda, is called the perception of non-self.

Katamā c'Ānanda, asubha-saññā? Idh'Ānanda, bhikkhu imam'eva kāyaŋ uddhaŋ pāda-talā adho kesa-matthakā taca-pariyantaŋ, pūraŋ nāna-ppakārassa asucino pacca-vekkhati: 'Atthi imasmiŋ kāye kesā, lomā, nakhā, dantā, taco, maŋsaŋ, nahāru, aṭṭhi, aṭṭhi-miñjā, vakkaŋ, hadayaŋ, yakanaŋ, kilomakaŋ, pihakaŋ, papphāsaŋ, antaŋ, anta-gu-naŋ, udariyaŋ, karīsaŋ, pittaŋ, semhaŋ, pubbo, lohitaŋ, sedo, medo, assu, vasā, khelo, siṅghānikā, lasikā, muttan'ti. Iti imasmiŋ kāye asubh'ānupassī viharati. Ayaŋ vuccat' Ānanda, asubha-saññā.

[3] And what, Ānanda, is the perception of loathsomeness? Here, Ānanda, a monk reviews this very body from the sole of the feet up-

wards and from the top of the hairs downwards, enclosed in skin, and full of many kinds of impurities [thus]: 'There is in this body – head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food in the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, lubricating fluid of the joints, urine.' Thus he dwells contemplating loathsomeness in this body. This, Ānanda, is called the perception of loathsomeness.

Katamā c'Ānanda, ādīnava-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññ'āgāra-gato vā, iti patisañcikkhati: 'Bahu-dukkho kho ayan kāyo, bahuādīnavo. Iti imasmin kāye vividhā ābādhā uppajjanti, seyvathīdan: cakkhu-rogo, sota-rogo, ghāna-rogo, jivhā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, danta-rogo, kāso, sāso, pināso, daho, jaro, kucchi-rogo, mucchā, pakkhandikā, sūlā, visūcikā, kutthan, gando, kilāso, soso, apamāro, daddu, kandu, kacchu, rakhasā, vitacchikā, lohitapittan, madhu-meho, ansā, piļakā, bhagandalā, pitta-samutthānā ābādhā, semha-samutthānā ābādhā, vāta-samutthānā ābādhā, sannipātikā ābādhā, utu-parināma-jā ābādhā, visama-parihāra-jā ābādhā, opakkamikā ābādhā, kamma-vipāka-jā ābādhā, sītan, unhan, jighacchā, pipāsā, uccāro, passāvo'ti. Iti imasmin kāye ādīn'avānupassī viharati. Avan vuccat'Ānanda, ādīnava-saññā.

[4] And what, Ānanda, is the perception of danger? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: 'This body is indeed loaded with much pain and much danger. Hence various afflictions arise in this body, that is, eye-disease, [internal] ear-disease, nose-disease, tongue-disease, body-disease, head-disease, [external] ear-disease, mouth-disease, tooth-disease, cough, asthma, catarrh, pyrexia, fever, stomach ache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, ringworm, itch, scab, chickenpox, scabies, hemorrhage, diabetes, hemorrhoids, cancer, fistula; afflictions originating from bile, afflictions originating from phlegm, afflictions originating from wind, afflictions due to the combination of the humours; afflictions produced by change of climate, afflictions produced by lack of carefulness [or by accident], afflictions from being assaulted, afflictions produced as the result of

[previous unwholesome] kamma; and [due to] cold, heat, hunger, thirst, defecation, and urination.' Thus he dwells contemplating danger in this body. This, Ānanda, is called the perception of danger.

Katamā c'Ānanda, pahāna-saññā? Idh'Ānanda, bhikkhu uppannaŋ kāma-vitakkaŋ n'ādhivāseti, pajahati, vinodeti, byanti-karoti, anabhāvaŋ gameti. Uppannaŋ vyāpāda-vitakkaŋ n'ādhivāseti, pajahati, vinodeti, byanti-karoti, anabhāvaŋ gameti. Uppannaŋ vihiŋsā-vitakkaŋ n'ādhivāseti, pajahati, vinodeti, byanti-karoti, anabhāvaŋ gameti. Uppann'uppanne pāpake akusale dhamme n'ādhivāseti, pajahati, vinodeti, byanti-karoti, anabhāvaŋ gameti. Ayaŋ vuccat'Ānanda, pahāna-saññā.

[5] And what, Ānanda, is the perception of abandoning? Here, Ānanda, a monk does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and nullifies it. He does not tolerate an arisen thought of ill-will; he abandons it, dispels it, terminates it, and nullifies it. He does not tolerate an arisen thought of cruelty; he abandons it, dispels it, terminates it, and nullifies it. He does not tolerate bad, unwholesome mental states whenever they arise; he abandons them, dispels them, terminates them, and nullifies them. This, Ānanda, is called the perception of abandoning.

Katamā c'Ānanda, virāga-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññ'āgāra-gato vā, iti paṭisañcikkhati: 'Etaŋ santaŋ, etaŋ paṇītaŋ, ya-d-idaŋ, sabba-saŋkhāra-samatho, sabb'ūpadhi-paṭinissaggo, taṇha-kkhayo, virāgo nibbānan'ti. Ayaŋ vuccat'Ānanda, virāga-saññā.

[6] And what, Ānanda, is the perception of dispassion? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: 'This is peaceful, this is superb, that is, the stilling of all [mental and physical] activities, the relinquishment of all substratum of becoming, the destruction of craving, dispassion, Nibbāna.' This, Ānanda, is called the perception of dispassion.

Katamā c'Ānanda, nirodha-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññ'āgāra-gato vā, iti paṭisañcikkhati: 'Etaŋ santaŋ, etaŋ paṇītaŋ, yadidaŋ, sabba-

saŋkhāra-samatho, sabb'ūpadhi-paṭinissaggo, taṇha-kkha-yo, virāgo nibbānan'ti. Ayaŋ vuccat'Ānanda, nirodha-sañ-ñā.

[7] And what, Ānanda, is the perception of cessation? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, considers thus: 'This is peaceful, this is superb, that is, the stilling of all [mental and physical] activities, the relinquishment of all substratum of becoming, the destruction of craving, dispassion, Nibbāna.' This, Ānanda, is called the perception of cessation.

Katamā c'Ānanda, sabba-loke anabhirata-saññā? Idh'Ānanda, bhikkhu ye loke upāy'upādānā cetaso adhiṭṭhān' ābhinives'ānusayā, te pajahanto viramati na upādiyanto. Ayaŋ vuccat'Ānanda, sabba-loke anabhirata-saññā.

[8] And what, Ānanda, is the perception of non-delight in the whole world? Here, Ānanda, a monk abstains from any attachment, clinging, mental fixation, adherence, and underlying tendency in regard to the world, abandoning them without clinging. This, Ānanda, is called the perception of non-delight in the whole world.

Katamā c'Ānanda, sabba-saŋkhāresu anicca-saññā? Idh'Ānanda, bhikkhu sabba-saŋkhārehi aṭṭīyati, harāyati, ji-gucchati. Ayaŋ vuccat'Ānanda, sabba-saŋkhāresu anicca-saññā.

[9] And what, Ānanda, is the perception of impermanence in all [mental and physical] activities? Here, Ānanda, a monk is repelled, wearied, and disgusted by all [mental and physical] activities. This, Ānanda, is called the perception of impermanence in all [mental and physical] activities.

Katamā c'Ānanda, ānāpāna-sati? Idh'Ānanda, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññ'āgāra-gato vā, nisīdati pallaṅkaŋ ābhujitvā, ujuŋ kāyaŋ paṇidhāya, parimukhaŋ satiŋ upaṭṭhapetvā.

So sato'va assasati, sato passasati. Dīghaŋ vā assasanto 'dīghaŋ assasāmī'ti pajānāti; dīghaŋ vā passasanto 'dīghaŋ passasāmī'ti pajānāti. Rassaŋ vā assasanto 'rassaŋ assasāmī'ti pajānāti; rassaŋ vā passasanto 'rassaŋ passasāmī'ti pajānāti. 'Sabba-kāya-paṭisaŋvedī assasissāmī'ti sikkhati.

### 'Passambhayan kāya-sankhāran assasissāmī'ti sikkhati; 'passambhayan kāya-sankhāran passasissāmī'ti sikkhati.

[10] And what, Ānanda, is mindfulness of breathing? Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty dwelling, sits down by folding his legs crosswise, setting his [upper] body upright, and establishing mindfulness in front of his face.

Just mindful he breathes in, and mindful he breathes out. Breathing in long, he knows, "I am breathing in long"; or breathing out long, he knows, "I am breathing out long". Breathing in short, he knows, "I am breathing in short"; or breathing out short, he knows "I am breathing out short". "Experiencing the whole [breath-] body, I shall breathe in", thus he trains himself; "experiencing the whole [breath-] body, I shall breathe out", thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe in", thus he trains himself; "calming the activity of the (breath-) body, I shall breathe out", thus he trains himself.

'Pīti-paṭisaŋvedī assasissāmī'ti sikkhati; 'pīti-paṭisaŋvedī passasissāmī'ti sikkhati. 'Sukha-paṭisaŋvedī assasissāmī'ti sikkhati; 'sukha-paṭisaŋvedī passasissāmī'ti sikkhati. 'Citta-saŋkhāra-paṭisaŋvedī assasissāmī'ti sikkhati; 'citta-saŋkhāra-paṭisaŋvedī passasissāmī'ti sikkhati. 'Passambha-yaŋ citta-saŋkhāraŋ assasissāmī'ti sikkhati; 'passambha-yaŋ citta-saŋkhāraŋ passasissāmī'ti sikkhati;

"Experiencing joy, I shall breathe in", thus he trains himself: "experiencing joy, I shall breathe out", thus he trains himself: "Experiencing happiness, I shall breathe in", thus he trains himself: "experiencing happiness, I shall breathe out", thus he trains himself: "Experiencing the mental activity, I shall breathe in", thus he trains himself: "experiencing the mental activity, I shall breathe out", thus he trains himself: "Calming the mental activity, I shall breathe in", thus he trains himself: "calming the mental activity, I shall breathe out", thus he trains himself.

'Citta-paţisaŋvedī assasissāmī'ti sikkhati; 'citta-paţisaŋvedī passasissāmī'ti sikkhati. 'Abhippamodayaŋ cittaŋ assasissāmī'ti sikkhati; 'abhippamodayaŋ cittaŋ passasissāmī'ti sikkhati; 'Samādahaŋ cittaŋ assasissāmī'ti sikkhati; 'Vimocayaŋ cittaŋ assasissāmī'ti sikkhati; 'vimocayaŋ cittaŋ passasissāmī'ti sikkhati.

"Experiencing the mind, I shall breathe in", thus he trains himself; "experiencing the mind, I shall breathe out", thus he trains himself. "Gladdening the mind, I shall breathe in", thus he trains himself; "gladdening the mind, I shall breathe out", thus he trains himself. "Concentrating the mind, I shall breathe in", thus he trains himself; "concentrating the mind, I shall breathe out", thus he trains himself. "Liberating the mind, I shall breathe in", thus he trains himself; "liberating the mind, I shall breathe out", thus he trains himself; "liberating the mind, I shall breathe out", thus he trains himself.

'Anicc'ānupassī assasissāmī'ti sikkhati; 'anicc'ānupassī passasissāmī'ti sikkhati; 'virāg'ānupassī assasissāmī'ti sikkhati; 'nirodhānupassī assasissāmī'ti sikkhati; 'nirodh'ānupassī passasissāmī'ti sikkhati; 'paṭinissagg'ānupassī assasissāmī'ti sikhati; 'paṭinissagg'ānupassī passasissāmī'ti sikhati. Ayaŋ vuccat'Ānanda, ānāpānasati.

"Contemplating impermanence, I shall breathe in", thus he trains himself; "contemplating impermanence, I shall breathe out", thus he trains himself. "Contemplating dispassion, I shall breathe in", thus he trains himself; "contemplating dispassion, I shall breathe out", thus he trains himself. "Contemplating cessation, I shall breathe in", thus he trains himself; "contemplating cessation, I shall breathe out", thus he trains himself. "Contemplating relinquishment, I shall breathe in", thus he trains himself; "contemplating relinquishment, I shall breathe out", thus he trains himself.

This, Ānanda, is called mindfulness of breathing.

Sace kho tvaŋ, Ānanda, Girimānandassa bhikkhuno upasaṅkamitvā imā dasa-saññā bhāseyyāsi, ṭhānaŋ kho panetaŋ vijjati yaŋ Girimānandassa bhikkhuno imā dasa-saññā sutvā so ābādho ṭhānaso paṭippassambheyyā"ti.

If you, Ānanda, approach the monk Girimānanda and tell him about these ten perceptions, then there is the possibility that on hearing about these ten perceptions, the affliction of the monk Girimānanda will immediately subside."

Atha kho āyasmā Ānando Bhagavato santike imā dasasaññā uggahetvā yen'āyasmā Girimānando ten'upaŋsakami. Upasaŋkamitvā āyasmato Girimānandassa imā dasasaññā abhāsi. Atha kho āyasmato Girimānandassa imā dasa-saññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭ-ṭhāhi c'āyasmā Girimānando tamhā ābādhā, tathā pahīno ca pan'āyasmato Girimānandassa so ābādho ahosī'ti.

Then the Venerable Ānanda learned these ten perceptions from the Blessed One, approached the Venerable Girimānanda and after approaching he told him about these ten perceptions. Then, on hearing about these ten perceptions, the affliction of the Venerable Girimānanda immediately subsided. And the Venerable Girimānanda recovered from that affliction, and that is how the Venerable Girimānanda's affliction has been cured.

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.



### 15. DISCOURSE ON SETTING IN MOTION THE WHEEL OF DHAMMA

(DHAMMA-CAKKA-PPAVATTANA SUTTA) 60

#### CHANTED ON FULL MOON DAYS ONLY

At Nāuyana Forest Monastery, this long Sutta is chanted on full moon days only and is preceded by the very short Veneration of the Buddha (Iti'pi so ... ), Dhamma (Svākkhato ...) and Saṅgha (Supaṭipanno ...), and by the verse:

Vandāmi cetiyaŋ sabbaŋ – sabba-ṭhānesu patiṭṭhitaŋ, Sārīrika-dhātu-mahā-bodhiŋ – Buddha-rūpaŋ sakalaŋ sadā. (3x)

I always venerate all cetiyas (monuments) erected in all places, the [Buddha's] bodily relics, the Great Bodhi tree, and all Buddha images.

It is then immediately followed by The Buddha's Exhortation (Sugat'ovāda), **p. 76**, Reviewing the Requisites, **p. 77**, etc..

Evaŋ me sutaŋ: Ekaŋ samayaŋ Bhagavā Bārāṇasiyaŋ viharati, Isi-patane miga-dāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi:

Thus have I heard: At one time the Blessed One was staying near Bārāṇasī, in Isipatana [the Resort of Seers] at the Deer Park. There the Blessed One addressed the group of five monks thus:

"Dve'me, bhikkhave, antā pabbajitena na sevitabbā: yo c'āyaŋ kāmesu kāma-sukh'allik'ānuyogo hīno, gammo, pothujjaniko, an'ariyo, an'attha-saŋhito, yo c'āyaŋ atta-kilamath'ānuyogo dukkho, an'ariyo, an'attha-saŋhito. Ete te, bhikkhave, ubho ante anupagamma, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī, ñāṇa-karaṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saŋvattati.

"These two extremes, monks, should not be followed by one who has gone forth [into homelessness]. What two? The pursuit of and indulgence in sensual pleasures [hedonism], which is low, vulgar, the way of ordinary people, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Avoiding both these extremes, monks, the Tathāgata has realized the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to self-enlightenment, to Nibbāna.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhu-karaṇī, ñāṇa-karaṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya sanvattati?

And what, monks, is that middle way that the Tathāgata has realized, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

Ayam'eva ariyo aṭṭhaṅgiko maggo; seyyathīdaŋ, sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi. Ayaŋ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhu-karaṇī, ñāṇa-karaṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saŋvattati.

It is this Noble Eightfold Path itself; that is, right view, right reasoning, right speech, right action, right livelihood, right effort, right mindful-

ness, right concentration. This, monks, is that middle way that the Tathāgata has realized, which gives rise to vision, which gives rise knowledge, which leads to peace, to direct knowledge, to self-enlightenment, to Nibbāna.

Idaŋ kho pana, bhikkhave, dukkhaŋ ariya-saccaŋ: jāti'pi dukkhā, jarā'pi dukkhā, vyādhi'pi dukkho, maraṇam'pi dukkhaŋ; appiyehi sampayogo dukkho; piyehi vippayogo dukkho; yam'p'icchaŋ na labhati tam'pi dukkhaŋ – saŋ-khittena, pañc'ūpādāna-kkhandhā dukkhā.

Now this, monks, is the noble truth about suffering: birth is suffering, and ageing is suffering, and illness is suffering, and death is suffering; union with the unpleasant [people or things] is suffering; separation from the pleasant [people or things] is suffering; and not getting what one wants is suffering — in brief, the five aggregates subject to clinging are suffering.

Idaŋ kho pana, bhikkhave, dukkha-samudayaŋ ariyasaccaŋ: y'āyaŋ taṇhā pono-bhavikā, nandi-rāga-sahagatā, tatra tatr'ābhinandinī; seyyathīdaŋ, kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.

Now this, monks, is the noble truth of the origin of suffering: it is this craving which produces renewed existence [rebirth], accompanied by delight and lust, and seeking fresh delight here and there; that is, craving for sensual pleasures, craving for existence, craving for non-existence [annihilation].

Idaŋ kho pana, bhikkhave, dukkha-nirodhaŋ ariya-saccaŋ: yo tassā'y'eva taṇhāya asesa-virāga-nirodho, cāgo, paṭinis-saggo, mutti, anālayo.

Now this, monks, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, and detachment from it.

Idaŋ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipa-dā ariya-saccaŋ: ayam'eva ariyo aṭṭhaṅgiko maggo; seyya-thīdaŋ, sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

Now this, monks, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path itself; that is, right view, right reasoning, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

'Idaŋ dukkhaŋ ariya-saccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Taŋ kho pan'idaŋ dukkhaŋ ariya-saccaŋ pariññeyyan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Taŋ kho pan'idaŋ dukkhaŋ ariya-saccaŋ pariññātan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This is the noble truth of suffering": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. "Now this noble truth of suffering is to be fully understood": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. "Now this noble truth of suffering has been fully understood": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light.

'Idaŋ dukkha-samudayaŋ ariya-saccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Taŋ kho pan'idaŋ dukkha-samudayaŋ ariya-saccaŋ pahātabban'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Taŋ kho pan'idaŋ dukkha-samudayaŋ ariya-saccaŋ pahīnan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This is the noble truth of the origin of suffering": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and

there arose light. "Now this noble truth of the origin of suffering is to be abandoned": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. "Now this noble truth of the origin of suffering has been abandoned": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light.

'Idaŋ dukkha-nirodhaŋ ariya-saccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Taŋ kho pan'idaŋ dukkha-nirodhaŋ ariya-saccaŋ sacchi-kātabban'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Taŋ kho pan'idaŋ dukkha-nirodhaŋ ariya-saccaŋ sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This is the noble truth of the cessation of suffering": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. "Now this noble truth of the cessation of suffering is to be directly experienced": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. "Now this noble truth of the cessation of suffering has been directly experienced": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light.

'Idan dukkha-nirodha-gāminī paţipadā ariya-saccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhun uda-pādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Tan kho pan'idan dukkha-nirodha-gāminī paţi-padā ariya-saccan bhāvetabban'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. 'Tan kho pan'idan dukkha-nirodha-gāminī paṭipadā ariya-saccan bhāvitan'ti me, bhikkhave, pubbe ananussutesu dhammesu

### cakkhuŋ udapādi, ñāṇaŋ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

"This is the noble truth of the way leading to the cessation of suffering": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. "Now this noble truth of the way leading to the cessation of suffering is to be developed": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light. "Now this noble truth of the way leading to the cessation of suffering has been developed": thus, monks, in regard to things unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose higher knowledge, and there arose light.

Yāva-kīvañ'ca me, bhikkhave, imesu catusu ariya-saccesu evan ti-parivaṭṭan, dvādas'ākāran yathā-bhūtan ñāṇa-dassanan na suvisuddhan ahosi, n'eva tāv'āhan, bhikkhave, sadevake loke, samārake, sabrahmake, sassamaṇa-brāhmaṇiyā pajāya, sadeva-manussāya anuttaran sammā sambodhin abhisambuddho paccaññāsin.

And as long, monks, my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not well purified in this way, so long did I not claim to have realized the unsurpassed fully self-enlightenment in this world with its gods, Māra, and Brahmā, in this generation with its ascetics and brahmins, its kings and humans.

Yato ca kho me, bhikkhave, imesu catusu ariya-saccesu evan ti-parivaṭṭan, dvādas'ākāran yathā-bhūtan ñāṇa-dassanan suvisuddhan ahosi, ath'āhan, bhikkhave, sadevake loke, samārake, sabrahmake, sassamaṇa-brāhmaṇiyā pajāya, sadeva-manussāya anuttaran sammā-sambodhin abhisambuddho paccaññāsin.

But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was well purified in this way, then did I claim to have realized the unsurpassed fully self-enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its kings and humans.

Ñāṇaŋ ca pana me dassanaŋ udapādi: "Akuppā me ceto-vi-mutti. Ayam'antimā jāti. Natth'idāni puna-bbhavo''ti. Idam'avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaŋ abhinandun'ti.

And the knowledge and vision arose in me: "Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence [rebirth]."

The Blessed One said this. Pleased, the group of five monks delighted in the Blessed One's statement.

Imasmin ca pana veyyākaraṇasmin bhaññamāne, āyasmato Koṇḍaññassa virajan, vīta-malan dhamma-cakkhun udapādi: 'Yan kiñci samudaya-dhamman, sabban tan nirodhadhamman'ti.

And while this exposition has been expounded, there arose in the Venerable Kondañña the dustless, stainless vision of the Dhamma [Truth]: 'Whatever has the nature of arising, all that has the nature of ceasing.'

Pavattite ca pana Bhagavatā Dhamma-cakke, Bhummā devā saddam'anussāvesuŋ: "Etaŋ Bhagavatā Bārāṇasiyaŋ, Isi-patane miga-dāye, anuttaraŋ Dhamma-cakkaŋ pavattitaŋ, appativattiyaŋ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling gods announced the word [news]: "Near Bārāṇasī, in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be set back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world."

### Bhummānaŋ devānaŋ saddaŋ sutvā, Cātu-mmahā-rājikā devā saddam'anussāvesuŋ: "... ... "ti.

On hearing the word of the earth-dwelling gods, the gods of the Four Kings' Heaven announced the word: "..."

# Cātu-mmahā-rājikānaŋ devānaŋ saddaŋ sutvā, Tāvatiŋsā devā saddam'anussāvesuŋ: "... "ti.

On hearing the word of the gods of the Four Kings' Heaven, the gods of the Thirty-three announced the word: "..."

### Tāvatiŋsānaŋ devānaŋ saddaŋ sutvā, Yāmā devā saddam anussāvesuŋ: "... "ti.

On hearing the word of the gods of the Thirty-three, the Y $\bar{a}$ ma gods announced the word: "... ..."

### Yāmānaŋ devānaŋ saddaŋ sutvā, Tusitā devā saddam'anussāvesuŋ: "... ... "ti.

On hearing the word of the Yāma gods, the Tusitā gods announced the word: "... ..."

### Tusitānaŋ devānaŋ saddaŋ sutvā, Nimmāṇa-ratī devā saddam'anussāvesuŋ: "... ... "ti.

On hearing the word of the Tusitā gods, the Nimmānaratī gods announced the word: "... ..."

#### Nimmāṇa-ratīnaŋ devānaŋ saddaŋ sutvā, Para-nimmitavasa-vattino devā saddam'anussāvesuŋ: "... ... "ti.

On hearing the word of the Nimmānaratī gods, the Paranimmitavasavatti gods announced the word: "... ..."

### Para-nimmita-vasa-vattīnaŋ devānaŋ saddaŋ sutvā, Brahma-pārisajjā devā saddam'anussāvesuŋ: "... ... "ti.

On hearing the word of the Paranimmitavasavatti gods, the Brahmapārisajja gods announced the word: "... ..."

### Brahma-pārisajjānan devānan saddan sutvā, Brahma-purohitā devā saddam'anussāvesun: "... ... "ti.

On hearing the word of the Brahmapārisajja gods, the Brahmapurohita gods announced the word: "..."

# Brahma-purohitānaŋ devānaŋ saddaŋ sutvā, Mahā-brahmā devā saddam'anussāvesuŋ: "... ... "ti.

On hearing the word of the Brahmapurohita gods, the Mahābrahma gods announced the word: "..."

# Mahā-brahmānaŋ devānaŋ saddaŋ sutvā, Paritt'ābhā devā saddam'anussāvesuŋ: " ... "'ti.

On hearing the word of the Mahābrahma gods, the Parittābha gods announced the word: "... ..."

### Parittābhānaŋ devānaŋ saddaŋ sutvā, Appamāṇ'ābhā devā saddam'anussāvesuŋ: " ... ... "ti.

On hearing the word of the Parittābha gods, the Appamāṇābha gods announced the word: " ... "

# Appamāṇ'ābhānaŋ devānaŋ saddaŋ sutvā, Ābhassarā devā saddam'anussāvesuŋ: " ... ... ''ti.

On hearing the word of the Appamāṇābha gods, the  $\bar{A}bhassara$  gods announced the word: " ... ..."

# Ābhassarānaŋ devānaŋ saddaŋ sutvā, Paritta-subhā devā saddam'anussāvesuŋ: " ... ... "ti.

On hearing the word of the  $\bar{A}bhassara$  gods, the Parittasubha gods announced the word: " ... ..."

# Paritta-subhānaŋ devānaŋ saddaŋ sutvā, Appamāṇa-subhā devā saddam'anussāvesuŋ: " ... "'ti.

On hearing the word of the Parittasubha gods, the Appamāṇasubha gods announced the word: "... ..."

### Appamāṇa-subhānaŋ devānaŋ saddaŋ sutvā, Subha-kiṇha-kā devā saddam'anussāvesuŋ: " ... "ti.

On hearing the word of the Appamāṇasubha gods, the Subhakiṇhaka gods announced the word: " ... "

# Subha-kiṇhakānaŋ devānaŋ saddaŋ sutvā, Veha-pphalā devā saddam'anussāvesuŋ: "... ... "ti.

On hearing the word of the Subhakinhaka gods, the Vehapphala gods announced the word: "... ..."

# Veha-pphalānaŋ devānaŋ saddaŋ sutvā, Avihā devā saddam'anussāvesuŋ: "... ... "ti.

On hearing the word of the Vehapphala gods, the Aviha gods announced the word: "... ..."

Avihānaŋ devānaŋ saddaŋ sutvā, Atappā devā saddam'anussāvesun: "... ..."ti.

On hearing the word of the Aviha gods, the Atappa gods announced the word: "... ..."

Atappānaŋ devānaŋ saddaŋ sutvā, Sudassā devā saddam' anussāvesuŋ: "... "'ti.

On hearing the word of the Atappa gods, the Sudassa gods announced the word: " ... "

Sudassānaŋ devānaŋ saddaŋ sutvā, Sudassī devā saddam' anussāvesuŋ: "... ... "ti.

On hearing the word of the Sudassa gods, the Sudassī gods announced the word: " ... "

Sudassīnaŋ devānaŋ saddaŋ sutvā, Akaniṭṭhakā devā saddam'anussāvesuŋ: "Etaŋ Bhagavatā Bārāṇasiyaŋ, Isi-patane miga-dāye, anuttaraŋ Dhamma-cakkaŋ pavattitaŋ, appativattiyaŋ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

On hearing the word of the Sudassī gods, the Akaniṭṭhaka gods announced the word: "Near Bārāṇasī, in Isipatana at the Deer Park, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be set back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world."

Iti ha tena khaṇena, tena muhuttena yāva brahma-lokā saddo abbhuggañchi. Ayaŋ ca dasa-sahassī loka-dhātu saŋ-kampi, sampakampi, sampavedhi, appamāṇo ca uļāro obhāso loke pāturahosi, atikkamma devānaŋ devānubhāvan'ti.

Thus at that moment, at that instant, the word spread up as far as the Brahma world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable splendid radiance appeared in the world, surpassing the divine majesty of the gods.

Atha kho Bhagavā udānaŋ udānesi: "Aññāsi vata, bho, Koṇḍañño! Aññāsi vata, bho, Koṇḍañño!"ti Iti h'idaŋ āyasmato Koṇḍaññassa Aññā-Koṇḍañño'tv'eva nāmaŋ ahosī'ti.

Then the Blessed One uttered this joyous exclamation: "Sirs, Koṇḍañña has indeed understood [the Four Noble Truths]! Sirs, Koṇḍañña has indeed understood!" In this way the Venerable Koṇḍañña acquired the name 'Aññā Kondañña' (Kondañña Who Has Understood).

Etena sacca-vajjena – sotthi me hotu sabbadā. (1x) Etena sacca-vajjena – sotthi te hotu sabbadā. (2x)

By the assertion of this truth, may I always rest in well-being. By the assertion of this truth, may you always rest in well-being.

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**END OF DISCOURSES** 

### 



#### VENERATIONS

Namo Tassa Bhagavato, Arahato, Sammā Sambuddhassa! Homage to The Blessed One, Worthy, and Fully Self-Enlightened!

### VENERATION OF THE BUDDHA'S FULLY SELF-ENLIGHTENMENT (SAMMĀ SAMBODHI-VANDANĀ)

For the translation of this Veneration please see in the beginning of Morning Veneration, **p. 3** ff.

Iti'pi so Bhagavā: Arahaŋ, Sammā Sambuddho, Vijjā-caraṇa-sampanno, Sugato, Loka-vidū, Anuttaro purisa-damma-sārathi, Satthā deva-manussānaŋ, Buddho, Bhagavā'ti.

Sv'ākkhāto Bhagavatā Dhammo sandiṭṭhiko, akāliko, ehi-passiko, opanayiko, paccattaŋ veditabbo viññūhī'ti.

Su-paṭipanno Bhagavato sāvaka-saṅgho.
Uju-paṭipanno Bhagavato sāvaka-saṅgho.
Ñāya-paṭipanno Bhagavato sāvaka-saṅgho.
Sāmīci-paṭipanno Bhagavato sāvaka-saṅgho;
ya-d-idaŋ, cattāri purisa-yugāni, aṭṭha-purisa-puggalā — esa Bhagavato sāvaka-saṅgho.
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo, anuttaraŋ puñña-kkhettaŋ lokassā'ti.

Sādhu! Sādhu!! Sādhu!!!

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#### **VENERATION OF THE BODHI TREE**

(BODHI-VANDANĀ)

### Yassa mūle nisinno'va – sabb'āri-vijayaŋ akā, Patto sabbaññutaŋ Satthā –vande taŋ Bodhi-pādapaŋ<sup>61</sup>

I venerate that Bodhi tree, seated at the base of which, the Teacher conquered all [mental] enemies and realized Omniscience.

#### Ime, ete Mahābodhi — loka-nāthena pūjitā, Aham'pi te namassāmi — Bodhi-rājā nam'atthu te.

I too shall pay my homage to these [present] and those [past] Great Bodhi trees honoured by the world Protector (the Buddha). May there be homage to you, O royal Bodhi trees.

#### Paṭhamaŋ bodhi-pallaṅkaŋ – dutiyañ'ca animmisaŋ Tatiyaŋ caŋkamanaŋ seṭṭhaŋ – catutthaŋ ratan'āgharaŋ,

I venerate that place which the Sage [the Buddha] used:<sup>62</sup> first the place of sitting cross-legged at the Bodhi tree, second the place of not winking his eyes, third the place of the excellent walkway, fourth the place of the Jewelled Chamber,

### Pañcaman Ajapālañ'ca — Muñcalindena chaṭṭhaman Sattaman Rājāyatanan — vande tan Muni-sevitan.

Fifth the place at the Ajapāla tree $^{63}$ , sixth the place of the Muñcalinda nāga king, and seventh the place at the Rājāyatana tree. $^{64}$ 

Mahā-kāruṇā-rasa-patimaṇḍitassa, Ananta-ñāṇassa, asādhāraṇa-paññāssa, Dasa-pāramitā-bala-samuditassa, Dasa-bala-samannāgatassa, Aparimeyya-guṇa-sāgarassa, Amhākaŋ Satthuno Sarasa-raŋsi-jāla-parikiṇṇaŋ Sammā Sambuddha-pūjitaŋ Siri-bodhi-rājaŋ sirasā namāmi.

I pay homage with my head to the glorious royal Bodhi tree honoured by the fully Self-Enlightened and surrounded by the blaze of rays of our Teacher who is adorned with the elegance of great compassion, is of infinite knowledge and unique wisdom, has developed the power of the ten perfections, is endowed with the ten [spiritual] powers, and is an ocean of immeasurable virtues.

Sādhu! Sādhu!! Sādhu!!!
Well done! Well done!

Indanīla-vaṇṇa-patta-seta-khandha-bhāsuraŋ Satthu-netta-paŋkajāhi pūjit'agga-sātadaŋ Aggabodhi nāma vāma-deva-rukkha-sannibhaŋ Taŋ visāla-bodhi-pādapaŋ namāmi sabbadā.

I always pay homage to that mighty Bodhi tree which is shining with sapphire-hued leaves and white trunk and which, giving the highest blessing of the ultimate Enlightenment, was honoured by the lotus like eyes of the Teacher and is like a beautiful celestial tree.

Supatiṭṭhita-raṭṭh'Anurādhapure Samadiṭṭhita-dakkhiṇa-sākha-bhavaŋ Subha-megha-van'ambara-megha-nibhaŋ Jaya-bodhim'ahaŋ paṇamāmi varaŋ.

I make my obeisance to the excellent Bodhi tree of victory which, having an even view of the southern branch, is well rooted within the land of Anurādhapura city shining like a cloud in the sky at the beautiful Meghavana park.

Vandāmi cetiyaŋ sabbaŋ – sabba-ṭhānesu patiṭṭhitaŋ, Sārīrika-dhātu-mahā-bodhiŋ – Buddha-rūpaŋ sakalaŋ sadā.

I always venerate all cetiyas (monuments) erected in all places, the [Buddha's] bodily relics, the Great Bodhi tree, and all Buddha images.

### Sādhu! Sādhu!! Sādhu!!! Well done! Well done! Well done!





### VERSES OF OFFERINGS (PŪJĀ-GĀTHĀ)

INTRODUCTORY VERSE (ĀRAMBHA-GĀTHA)

Sevitan dhamma-rājena — pattun sambodhim'uttaman Vandāmi Bodhi-rājānan — nibbāna-sukha-siddhiyā.

For the benefit of achieving the bliss of Nibbāna, I venerate the royal Bodhi tree which was used by the Dhamma king (the Buddha) to attain the supreme Self-Enlightenment.

OFFERING OF OIL LAMP (DĪPA-PŪJĀ)

Sevitaŋ dhamma-rājena — pattuŋ sambodhim'uttamaŋ Pūjemi Bodhi-rājānaŋ — dīp'ālokena sādaraŋ.

I reverentially venerate with the light of oil lamps the royal Bodhi tree which was used by the Dhamma king (the Buddha) to attain the supreme Self-Enlightenment.

OFFERING OF INCENSE (GANDHA-DHŪPA-PŪJĀ)

Sevitaŋ dhamma-rājena — pattuŋ sambodhim'uttamaŋ Pūjemi Bodhi-rājānaŋ — gandha-dhūpena sādaraŋ.

I reverentially venerate with incense the royal Bodhi tree which was used by the Dhamma king (the Buddha) to attain the supreme Self-Enlightenment.

OFFERING OF FLOWERS/GARLANDS (PUPPHA-DĀMA-PŪJĀ)

Sevitaŋ dhamma-rājena — pattuŋ sambodhim'uttamaŋ Pūjemi Bodhi-rājānaŋ — puppha-dāmena sādaraŋ. I reverentially venerate with a cluster of flowers the royal Bodhi tree which was used by the Dhamma king [the Buddha] to attain the supreme Self-Enlightenment.

OFFERING OF FLAGS (DHAJA-PŪJĀ)

### Sevitan dhamma-rājena — pattun sambodhim'uttaman Pūjemi Bodhi-rājānan — dhajen'etena sādaran.

I reverentially venerate with this flag the royal Bodhi tree which was used by the Dhamma king (the Buddha) to attain the supreme Self-Enlightenment.

OFFERING OF EIGHT KINDS OF FRUIT JUICE (AŢŢHAPĀNA-PŪJĀ)

### Sevitan dhamma-rājena – pattun sambodhim'uttaman Pūjemi Bodhi-rājānan – aṭṭha-pānena sādaran.

I reverentially venerate with eight kinds of fruit juice the royal Bodhi tree which was used by the Dhamma king (the Buddha) to attain the supreme Self-Enlightenment.

OFFERING OF WATER (UDAKA-PŪJĀ)

#### Sevitan dhamma-rājena – pattun sambodhim'uttaman Pūjemi Bodhi-rājānan – gandh'odakena sādaran.

I reverentially venerate with fragrant water the royal Bodhi tree which was used by the Dhamma king (the Buddha) to attain the supreme Self-Enlightenment.

Sādhu! Sādhu!! Sādhu!!!

Well done! Well done! Well done!





#### GOOD WISHES FOR WELL-BEING

1. Jayo Munindassa subodhi-mūle Ahosi Mārassa parājayo hi.

Ugghosayun Bodhi-maṇḍe pamoditā Jayan tadā Nāga-gaṇā mahesino. Etena saccena suvatthi hotu.

The victory of the Lord of Sages (the Buddha) at the foot of the auspicious Bodhi tree was a defeat for Māra (the Evil One). A multitude of Nāgas then rejoicing at the ground of the Bodhi tree announced the victory of the great Seer (the Buddha). By virtue of this truth may there be well-being!

2. Jayo Munindassa subodhi-mūle Ahosi Mārassa parājayo hi. Ugghosayuŋ Bodhi-maṇḍe pamoditā Supaṇṇa-saṅghā'pi jayaŋ mahesino. Etena saccena suvatthi hotu.

The victory of the Lord of Sages (the Buddha) at the foot of the auspicious Bodhi tree was a defeat for Māra (the Evil One). A flock of Supaṇṇas<sup>65</sup> also rejoicing at the ground of the Bodhi tree announced the victory of the great Seer (the Buddha). By virtue of this truth may there be well-being!

3. Jayo Munindassa subodhi-mūle Ahosi Mārassa parājayo hi. Ugghosayuŋ Bodhi-maṇḍe pamoditā Jayaŋ tadā Deva-gaṇā-mahesino. Etena saccena suvatthi hotu.

The victory of the Lord of Sages [the Buddha] at the foot of the auspicious Bodhi tree was a defeat for Māra (the Evil One). A multitude of Devas (deities) then rejoicing at the ground of the Bodhi tree announced the victory of the great Seer [the Buddha]. By virtue of this truth may there be well-being!

4. Jayo Munindassa subodhi-mūle Ahosi Mārassa parājayo hi. Ugghosayuŋ Bodhi-maṇḍe pamoditā Jayaŋ tadā Brahma-gaṇā'pi tādino. Etena saccena suvatthi hotu.

The victory of the Lord of Sages (the Buddha) at the foot of the auspicious Bodhi tree was a defeat for Māra (the Evil One). A multitude of

Brahmas then rejoicing at the ground of the Bodhi tree announced the victory of the great Seer (the Buddha). By virtue of this truth may there be well-being!

Sādhu! Sādhu!! Sādhu!!!
Well done! Well done!





#### REGULAR PROTECTIVE DISCOURSE

### DISCOURSE ON FRIENDLINESS THAT SHOULD BE PRACTICED (KARANĪYA METTA SUTTA)

For the complete *Karaṇīya Metta Sutta* please see **p. 66**.





SHARING MERITS, ETC.

# SHARING MERITS WITH DEPARTED RELATIVES, ALL DEVAS AND BEINGS

(PUÑÑ'ĀNUMODANĀ)

The verses that follow are almost a repetition of those at the end of the Evening Veneration, **p. 82**, where the translation is given. An additional verse here is: *Idaŋ me puñña-kammaŋ* ....

Idaŋ vo ñātīnaŋ hotu ... ...
Ettāvatā ca amhehi ... ...
Ākāsaṭṭhā ca bhummaṭṭhā ... ...
Iminā puñña-kammena ... ...

Idaŋ me puñña-kammaŋ āsava-kkhay'āvahaŋ hotu. Sabba-dukkhā pamuccatu.

May this meritorious deed of mine bring about the destruction of the āsavas and the set me free from all suffering.

Imāya dhamm'ānudhamma-paṭipattiyā ... ... Kāyena, vācā, cittena ... ...

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### ADDITIONAL VERSES FOR THE VENERATION OF THE BODHI TREE (BODHI-VANDANĀ-GĀTHĀ)

Sevitan dhamma-rājena – nara-devehi pūjitan Vandāmi Bodhi-rājānan – Nibbāna-sukha-dāyakan.

I venerate the royal Bodhi tree which was used by the Dhamma king (the Buddha), was honoured by men and gods, and which gives the bliss of Nibbāna 66

Yassa mūle nissinno'va – sabb'āri vijayaŋ akā, Patto sabbañnutaŋ Satthā – vande taŋ Bodhim'uttamaŋ.

I venerate that supreme Bodhi tree, seated at the base of which, the Teacher conquered all [mental] enemies and realized Omniscience.

Indanīla-vaṇṇa-patta-seta-bandha-bhāsuraŋ Satthu-netta-paŋkajāhi pūjit'agga-sātadaŋ Aggabodhi nāma vāma-deva-rukkha-sannibhaŋ Taŋ visāla-bodhi-pādapaŋ namāmi sabbadā. I always pay homage to that mighty Bodhi tree which is shining with sapphire-hued leaves and white trunk and which, giving the highest blessing of the ultimate Enlightenment, was honoured by the lotus like eyes of the Teacher and is like a beautiful celestial tree.

#### Yassa müle Mahāsatto – jetvā māraŋ maha-bbalaŋ, Patto sabbaññutaŋ setthaŋ – vande taŋ Bodhi-pādapaŋ.

I venerate that Bodhi tree, seated at the base of which, the Great Being [the Bodhisatta] conquered Māra along his great army force and realized the excellent Omniscience.

#### Yassa mūle nissitvā – sattāhaŋ loka-nāyako Vimutti-sukhaŋ saŋvedī – vande taŋ Bodhim'uttamaŋ.

I venerate that supreme Bodhi tree, seated at the base of which, the world leader experienced the bliss of liberation for seven days.

### Yassa pūjesi Sambuddho – sattāhaŋ sakalocane, Pūjitaŋ nara-devehi – vande taŋ Bodhim'uttamaŋ.

I venerate that supreme Bodhi tree which the Self-Enlightened One honoured with His own gazing for seven days and which was honoured by men and gods.

### Äyun, ārogatan, vaṇṇan – yasan, kittin, balan, dhanan Sādhentan pūjayantānan – vande tan Bodhim'uttaman.

I venerate that supreme Bodhi tree which brings about long life, health, beauty, renown, fame, strength, and wealth for those who honour it.

### Dukkhan, rogan, bhayan, veran – sokan, jātin, upaddavan Harantan pūjayantānan – vande tan Bodhim'uttaman.

I venerate the supreme Bodhi tree which removes suffering, illness, fear, enmity, sorrow, rebirth and misfortune for those who honour it. 67



#### APPENDIX I

Appendix I contains two articles about a very special protective chant of the Buddha's qualities followed by the chant itself, which was originally compiled by the Ven. Nāuyane Ariyadhamma Mahāthera, is included at the end of the Sinhalese version for use on very special occasions of illness, etc., and which is placed here as appendix.

### The Buddha's Vitality

written by The Most Venerable Kaḍavedduve Shrī Jinavaŋsa Mahāthera

Vitality can be discerned in anything having life force or active life. When the vitality goes, there is no life and activity. [For example,] a tree bears fruit only as long as there is vitality in it. A dead tree does not bear fruit, and there is no use in watering and fertilizing it.

We know how vitality arises in our bodies through food and our way of living [cleanliness, exercise, etc.]. But we cannot give that vitality of our body to another body. We can, however, give the vitality of our mind to limitless minds. It was not the vitality of His Buddha body that the Lord Buddha gave to the world, it was the vitality of His Buddha mind. It is true that a marvelous light and a beautiful richness of merit emanated from the Buddha's body. Yet, the world gained mental peace and solace not by looking at His Buddha body but by looking at His Buddha mind. A very good example of this is the story of Vakkali. 68

Today, too, we have this consolation of the Buddha's vitality, which is the wonderful Buddha's qualities, Buddha's intelligence and Buddha's words. There is no greater consolation in the world than this. Today, as in the past, the great power of Buddha's vitality can [still] be experienced.

Recently, when I was afflicted with a severe illness, a group of our children<sup>69</sup> in the sāsana, headed by Venerable Ariyadhamma Mahāthera, most kindly recited continually for a whole month a very special protective chant, namely, the nine Buddha's qualities, His knowledge of the ten powers (dasa-bala-ñāṇa), His knowledge of the four kinds of perfect self-confidence (catu-vesārajja-ñāṇa), and His fourteen types of Buddha knowledge (cuddasa-Buddha-ñāṇa). Words cannot express the solace I gained from the recitation of this protective chant based on them. That great power of the Buddha's unsurpassed knowledge was a miracle I came to know in my mind. On that occasion the thought occurred that it would be beneficial if I publish this peaceful protective chant for the solace of many more people. It is a great joy to me [now] that this dhamma wish was fulfilled by the female and male devotees of the sāsana at Danav Kanda monastery.

*Phīto bhavatu loko ca - rājā bhavatu dhammiko*. (May the world be prosperous, and may the ruler be righteous.)

Yours kindly,

Ven. K. Jinavansa Mahāthera

Guṇavardhana Yogāshramaya, Galdūva, Kahava

# The Benefits of the Protective Chant (Paritta) of the Buddha's Qualities

written by The Most Venerable Nāuyane Ariyadhamma Mahāthera

The Buddha's qualities are certainly true, real, and magnificent, and the Buddha's authority extends to 10,000,000 (*koṭi-lakkha*) world systems. There is no one in all the three worlds who surpasses the Buddha's qualities. The Buddha Himself was witness to the truthfulness of the Buddha's qualities. And as many as infinite Buddha qualities there may be, all these are summarized in the "*Iti'pi so...*" stanza.

In one who develops the meditation on the Buddha's qualities there arises limitless joy based on the Buddha as an object, and the respect, devotion and trust in the Buddha becomes boundless.

This [here] is just a protective chant of the Buddha's qualities, but every protective chant is a meditation. While chanting it for someone else or even for oneself, the joy and benefits that manifest are immense. When reciting it with respect to the Buddha, it appears in one's mind as if the great compassionate Buddha is standing before oneself alive. When reciting it as a protective chant and reflecting upon the *Arahaŋ*, etc. nine Buddha's qualities, His knowledge of the ten powers (*dasa-bala-ñāṇa*), His knowledge of the four kinds of perfect self-confidence (*catu-vesārajja-ñāṇa*), and His fourteen types of Buddha knowledge (*cuddasa-Buddha-ñāṇa*), it is wonderful how the great wholesome thoughts accompanied by joy, associated with knowledge, unprompted<sup>70</sup> and the rest, pervade.

The benefits of those who chant and those who listen are immediate because of the wholesome thoughts that overflow as in him who has entered upon a [jhāna] attainment, and because of the wishing of well-being (*sotthi*) by the assertions of truth (*sacca-kiriya*) based on the powerful Buddha's qualities which are certainly real.

The beneficial effects are immediate if one is established in ethical conduct  $(s\bar{\imath}la)$ , is motivated by compassion (karuna) and is chanting with correct pronunciation, or if one is established in ethical conduct  $(s\bar{\imath}la)$ , is motivated by faith  $(saddh\bar{a})$  and, out of respect for the Buddha, listens with composed and concentrated mind.

May our most respectable great teacher, Venerable Paṇḍita Kaḍavedduve Shrī Jinavaṇsa Mahāthera, who approved of this protective

chant of the Buddha's qualities as excellent, have, by the magnificence and power of the Buddha's qualities, long life and good health.

And may this protective chant be a favourable cause and good fortune for the realization of the great deathless Nibbāna for all of you and us who use it and over and over again see the great power of the sublime Buddha's qualities.

The Compiler,

Ven. Nāuyane Ariyadhamma Mahāthera

Guṇavardhana Yogāshramaya, Galdūwa, Kahava





# PROTECTIVE CHANT (*PARITTA*) OF THE BUDDHA'S QUALITIES

#### PRELIMINARY CHANT

Namo tassa Bhagavato, Arahato, Sammā Sambuddhassa.

- Iti'pi so Bhagavā ...
- Svākkhāto Bhagavatā Dhammo ...
- Supaṭipanno Bhagavato sāvakasaṅgho ...
- Mangala Sutta,
- Ratana Sutta,
- Karanīya Mettā Sutta, and the

### PROTECTIVE CHANT OF THE TWENTY-EIGHT BUDDHAS (ATTHA-VĪSATI-PARITTA)

**Tanhankaro mahāvīro – Medhankaro mahāyaso,** Tanhankara, the great hero – Medhankara, of great repute,

Saraṇaṅkaro loka-hito – Dīpaṅkaro jutindharo, Saraṇaṅkara, the world benefactor –Dīpaṅkara, the bright one,

**Koṇḍañño jana-pāmokkho – Maṅgalo puris'āsabho,** Koṇḍañña, the head of the people, – Maṅgala, the leader bull of men,

Sumano sumano dhīro – Revato rati-vaddhano, Sumana, the happy wise one – Revata, who increases delight,

**Sobhito guṇa-sampanno – Anomadassī jan'uttamo,** Sobhita, endowed with good qualities – Anomadassī, the supreme of people,

**Padumo loka-pajjoto – Nārado vara-sārathī,** Paduma, the lamp of the world – Nārada, the best of guides,

**Padumuttaro satta-sāro – Sumedho agga-puggalo,** Padumuttara, the most excellent of beings –Sumedha, the foremost person,

**Sujāto sabba-lok'aggo – Piyadassī narā'sabho,** Sujāta, the foremost in all the world – Piyadassī, the leader bull of men,

Atthadassī kāruņiko – Dhammadassī tamo-nudo, Atthadassī, the compassionate one – Dhammadassī, the darknessdispeller,

**Siddhattho asamo loke – Tisso varada-saŋvaro,**Siddhattha, the unequalled in the world – Tissa, the most restrained,

**Phusso varada-sambuddho – Vipassī ca an'ūpamo,** Phussa, the excellent Sambuddha – Vipassī, the incomparable,

**Sikhī sabba-hito Satthā – Vessabhū sukha-dāyako,** Sikhī, the Teacher who benefits all – Vessabhū, the giver of happiness,

Kakusandho sattha-vāho – Koṇāgamano raṇañ'jaho, Kakusandha, the caravan leader – Koṇāgamana, the forsaker of harmfulness.

Kassapo siri-sampanno – Gotamo Sakya-puṅgavo. Kassapa, the glorious one – and Gotama, the Sakyan best bull.

#### Tesan saccena, sīlena, - khanti-metta-balena ca,

Through their truth and virtue – and the strength of their patience and friendliness,

**Te'pi tvaŋ anurakkhantu – ārogyena sukhena cā'ti**May these (Buddhas) too protect you – with good health and happiness!

#### MAIN CHANT

1. So Bhagavā iti pi: *Arahaŋ*. Arahaŋ vata so Bhagavā. Taŋ Bhagavantaŋ, Arahantaŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Arahantaŋ sirasā namāmi. Tena Arahaŋ guṇa-tejasā sotthi te hotu sabbadā. <sup>71</sup>

The Blessed One is indeed thus: Worthy. Certainly, Worthy is the Blessed One. I go for refuge to the Blessed One, the Worthy. I pay homage with my head to the Blessed One, the Worthy. By the glory of the Worthy One's virtue, may there always be well-being to you. <sup>21</sup>

2. So Bhagavā iti'pi: Sammā Sambuddho. Sammā Sambuddho vata so Bhagavā. Taŋ Bhagavantaŋ, Sammā Sambuddhaŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Sammā Sambuddhaŋ sirasā namāmi. Tena Sammā Sambuddha-guṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: fully Self-Enlightened One. Certainly, fully Self-Enlightened is the Blessed One. I go for refuge to the Blessed One, the fully Self-Enlightened One. I pay homage with my head to the Blessed One, the fully Self-Enlightened One. By the glory of the fully Self-Enlightened One's virtue, may there always be well-being to you.

3. So Bhagavā iti'pi: Vijjā-caraṇa-sampanno. Vijjācaraṇasam-panno vata so Bhagavā. Taŋ Bhagavantaŋ, Vijjācaraṇasam-sampannaŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Vijjācaraṇa-sampannaŋ sirasā namāmi. Tena Vijjā-caraṇa-sampanna-guṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: Accomplished in higher knowledge and conduct. Certainly, Accomplished in higher knowledge and conduct is the Blessed One. I go for refuge to the Blessed One, the Accomplished in higher knowledge and conduct. I pay homage with my head

to the Blessed One, the Accomplished in higher knowledge and conduct. By the glory of the higher knowledge and conduct Accomplished One's virtue, may there always be well-being to you.

4. So Bhagavā iti'pi: Sugato. Sugato vata so Bhagavā. Taŋ Bhagavantaŋ, Sugataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Sugataŋ sirasā namāmi. Tena Sugata-guṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: Well-gone. Certainly, Well-gone is the Blessed One. I go for refuge to the Blessed One, the Well-gone. I pay homage with my head to the Blessed One, the Well-gone. By the glory of the Well-gone One's virtue, may there always be well-being to you.

5. So Bhagavā iti'pi: Lokavidū. Lokavidū vata so Bhagavā. Taŋ Bhagavantaŋ, Lokaviduŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Lokaviduŋ sirasā namāmi. Tena Loka-vidu-guṇa-teja-sā sotthi te hotu sabbadā.

The Blessed One is indeed thus: Knower of the worlds. Certainly, Knower of the worlds is the Blessed One. I go for refuge to the Blessed One, the Knower of the worlds. I pay homage with my head to the Blessed One, the Knower of the worlds. By the glory of the worlds Knower's virtue, may there always be well-being to you.

6. So Bhagavā iti'pi: Anuttaro purisa-damma-sārathi. Anuttaro purisadammasārathi vata so Bhagavā. Taŋ Bhagavantaŋ, Anuttaraŋ purisadammasārathiŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Anuttaraŋ purisadammasārathiŋ sirasā namāmi. Tena Anuttarapurisadammasārathi-guṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: Unsurpassed leader of persons fit to be tamed. Certainly, Unsurpassed leader of persons fit to be tamed is the Blessed One. I go for refuge to the Blessed One, Unsurpassed leader of persons fit to be tamed. I pay homage with my head to the Blessed One, the Unsurpassed leader of persons fit to be tamed. By the glory of the virtue of the Unsurpassed leader of persons fit to be tamed, may there always be well-being to you.

7. So Bhagavā iti'pi: Satthā deva-manussānaŋ. Satthā devamanussānaŋ vata so Bhagavā. Taŋ Bhagavantaŋ, Satthāraŋ de-

vamanussānaŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Satthāraŋ devamanussānaŋ sirasā namāmi. Tena Satthā devamanussānaŋ guṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: Teacher of gods and humans. Certainly, Teacher of gods and humans is the Blessed One. I go for refuge to the Blessed One, the Teacher of gods and humans. I pay homage with my head to the Blessed One, Teacher of gods and humans. By the glory of virtue of the Teacher of gods and humans, may there always be well-being to you.

8. So Bhagavā iti'pi: *Buddho*. Buddho vata so Bhagavā. Taŋ Bhagavantaŋ, Buddhaŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Buddhaŋ sirasā namāmi. Tena Buddha-guṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: Enlightened. Certainly, Enlightened is the Blessed One. I go for refuge to the Blessed One, the Enlightened. I pay homage with my head to the Blessed One, the Enlightened. By the glory of the Enlightened One's virtue, may there always be well-being to you.

9. So Bhagavā iti'pi: *Bhagavā*. Bhagavā vata so Bhagavā. Taŋ Bhagavantaŋ, Bhagavantaŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Bhagavantaŋ sirasā namāmi. Tena Bhagavā-guṇatejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: Blessed. Certainly, Blessed is the Blessed One. I go for refuge to the Blessed One, the Blessed. I pay homage with my head to the Blessed One, the Blessed. By the glory of the Blessed One's virtue, may there always be well-being to you.

10. So Bhagavā iti'pi: *Dasa-bala-dhārī*. Dasabaladhārī vata so Bhagavā. Taŋ Bhagavantaŋ, Dasabaladhāriŋ saraṇaŋ gac-chāmi. Taŋ Bhagavantaŋ, Dasabaladhāriŋ sirasā namāmi. Tena Dasabala-ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: the possessor of the ten powers. Certainly, the possessor of the ten powers is the Blessed One. I go for refuge to the Blessed One, the possessor of the ten powers. I pay homage with my head to the Blessed One, the possessor of the ten powers. By the glory of the knowledge of the ten powers, may there always be well-being to you.

11. So Bhagavā iti'pi: catu-vesārajja-visārado. Catuvesārajja-visārado vata so Bhagavā. Taŋ Bhagavantaŋ, Catuvesārajjavisāradaŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, Catuvesārajjavisāradaŋ sirasā namāmi. Tena Catuvesārajja-ñāṇatejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: confident with the four kinds of perfect self-confidence. Certainly, confident with the four kinds of perfect self-confidence is the Blessed One. I go for refuge to the Blessed One, the confident with the four kinds of perfect self-confidence. I pay homage with my head to the Blessed One, the confident with the four kinds of perfect self-confidence. By the glory of the knowledge of the four kinds of perfect self-confidence, may there always be well-being to you.

12. So Bhagavā iti'pi: dukkhe ñāṇena samannāgato. Dukkhe ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, dukkhe ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, dukkhe ñāṇena samannāgataŋ sirasā namāmi. Tena dukkhe ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of suffering. Certainly, endowed with the knowledge of suffering is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of suffering. I pay homage with my head to the Blessed One, the endowed One with the knowledge of suffering. By the glory of the knowledge of suffering, may there always be well-being to you.

13. So Bhagavā iti'pi: samudaye ñāṇena samannāgato. Samudaye ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, samudaye ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, samudaye ñāṇena samannāgataŋ sirasā namāmi. Tena samudaye ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of the origin (of suffering). Certainly, endowed with the knowledge of the origin is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the origin. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the origin. By the glory of the knowledge of origin, may there always be well-being to you.

14. So Bhagavā iti'pi: nirodhe ñāṇena samannāgato. Nirodhe ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, nirodhe ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, nirodhe ñāṇena samannāgataŋ sirasā namāmi. Tena nirodhe ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of the cessation (of suffering). Certainly, endowed with the know-ledge of the cessation is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the cessation. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the cessation. By the glory of the knowledge of the cessation, may there always be well-being to you.

15. So Bhagavā iti'pi: magge ñāṇena samannāgato. Magge ñāna samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, magge ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, magge ñāṇena samannāgataŋ sirasā namāmi. Tena magge ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of the path. Certainly, endowed with the knowledge of the path is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the path. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the path. By the glory of the knowledge of the path, may there always be well-being to you.

16. So Bhagavā iti'pi: attha-paṭisambhide ñāṇena samannāgato. Atthapaṭisambhide ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, attha-paṭisambhide ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, attha-paṭisambhide ñāṇena samannāgataŋ sirasā namāmi. Tena attha-paṭisambhide ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of discrimination of meaning. Certainly, endowed with the know-ledge of discrimination of meaning is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of discrimination of meaning. I pay homage with my head to the Blessed One, the endowed One with the knowledge of discrimination of meaning. By the glory of the knowledge of discrimination of meaning, may there always be well-being to you.

17. So Bhagavā iti'pi: dhamma-paṭisambhide ñāṇena samannāgato. Dhamma-paṭisambhide ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, dhamma-paṭisambhide ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, dhamma-paṭisambhide ñāṇena samannāgataŋ sirasā namāmi. Tena dhamma-paṭisambhide ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of discrimination of phenomena. Certainly, endowed with the know-ledge of discrimination of phenomena is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of discrimination of phenomena. I pay homage with my head to the Blessed One, the endowed One with the knowledge of discrimination of phenomena. By the glory of the knowledge of discrimination of phenomena, may there always be well-being to you.

18. So Bhagavā iti'pi: nirutti-paṭisambhide ñāṇena samannāgato. Nirutti-paṭisambhide ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, nirutti-paṭisambhi-de ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, nirutti-paṭisambhide ñāṇena samannāgataŋ sirasā namāmi. Tena nirutti-paṭisambhide ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of discrimination of linguistic expression. Certainly, endowed with the knowledge of discrimination of linguistic expression is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of discrimination of linguistic expression. I pay homage with my head to the Blessed One, the endowed One with the knowledge of discrimination of linguistic expression. By the glory of the knowledge of discrimination of linguistic expression, may there always be well-being to you.

19. So Bhagavā iti'pi: paṭibhāna-paṭisambhide ñāṇena samannāgato. Paṭibhāna-paṭisambhide ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, paṭibhāna-paṭisambhide ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, paṭibhāna-paṭisambhide ñāṇena samannāgataŋ sirasā namāmi. Tena paṭibhānapaṭisambhide ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of discrimination by perspicacity. Certainly, endowed with the know-ledge of discrimination by perspicacity is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of discrimination by perspicacity. I pay homage with my head to the Blessed One, the endowed One with the knowledge of discrimination by perspicacity. By the glory of the knowledge of discrimination by perspicacity, may there always be well-being to you.

20. So Bhagavā iti'pi: indriya-paro-pariyatte ñāṇena samannāgato. Indriya-paro-pariyatte ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, indriya-paro-pariyatte ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, indriya-paro-pariyatte ñāṇena samannāgataŋ sirasā namāmi. Tena indriya-paro-pariyatte ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of penetration of the high or low spiritual faculties [of beings]. Certainly, endowed with the knowledge of penetration of the high or low spiritual faculties is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of penetration of the high or low spiritual faculties. I pay homage with my head to the Blessed One, the endowed One with the knowledge of penetration of the high or low spiritual faculties. By the glory of the knowledge of penetration of the high or low spiritual faculties, may there always be well-being to you.

21. So Bhagavā iti'pi: āsay'ānusaye ñāṇena samannāgato. Āsayānusaye ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, āsayānusaye ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, āsayānusaye ñāṇena samannāgataŋ sirasā namāmi. Tena āsayānusaye ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of the dispositions and underlying tendencies [of beings]. Certainly, endowed with the knowledge of the dispositions and underlying tendencies is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the dispositions and underlying tendencies. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the dispositions and underlying tendencies. By the glory

of the knowledge of the dispositions and underlying tendencies, may there always be well-being to you.

22. So Bhagavā iti'pi: yamaka-pāṭihāriye ñāṇena samannānato. Yamaka-pāṭihāriye ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, yama-kapāṭihāriye ñāṇena samamannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, yamaka-pāṭihāriye ñāṇena samannāgataŋ sirasā namāmi.
Tena yamaka-pāṭihāriye ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of the twin miracle. Certainly, endowed with the knowledge of the twin miracle is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the twin miracle. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the twin miracle. By the glory of the knowledge of the twin miracle, may there always be well-being to you.

23. So Bhagavā iti'pi: mahā-karuṇā-samāpattiyā ñāṇena samannāgato. Mahā-karuṇā-samāpattiyā ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, mahā-karuṇā-samāpattiyā ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, mahā-karuṇā-samāpattiyā ñāṇena samannāgataŋ sirasā namāmi. Tena mahā-karuṇā-samāpattiyā ñāṇatejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of the attainment of the Great Compassion. Certainly, endowed with the knowledge of the attainment of the Great Compassion is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of the attainment of the Great Compassion. I pay homage with my head to the Blessed One, the endowed One with the knowledge of the attainment of the Great Compassion. By the glory of the knowledge of the attainment of the Great Compassion, may there always be well-being to you.

24. So Bhagavā iti'pi: sabbaññuta-ñāṇena samannāgato. Sabbaññuta-ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, sabbaññuta-ñāṇena samannāgataŋ saraṇaŋ gac-chāmi. Taŋ Bhagavantaŋ, sabbaññuta-ñāṇena samannāga-

# taŋ sirasā namāmi. Tena sabbaññuta-ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the knowledge of omniscience. Certainly, endowed with the knowledge of omniscience is the Blessed One. I go for refuge to the Blessed One, the endowed One with the knowledge of omniscience. I pay homage with my head to the Blessed One, the endowed One with the knowledge of omniscience. By the glory of the knowledge of omniscience, may there always be well-being to you.

25. So Bhagavā iti pi: anāvaraṇa-ñāṇena samannāgato. Anāvaraṇa-ñāṇena samannāgato vata so Bhagavā. Taŋ Bhagavantaŋ, anāvaraṇa-ñāṇena samannāgataŋ saraṇaŋ gacchāmi. Taŋ Bhagavantaŋ, anāvaraṇa-ñāṇena samannāgataŋ sirasā namāmi. Tena anāvaraṇa-ñāṇa-tejasā sotthi te hotu sabbadā.

The Blessed One is indeed thus: endowed with the unobstructed knowledge. Certainly, endowed with the unobstructed knowledge is the Blessed One. I go for refuge to the Blessed One, the endowed One with the unobstructed knowledge. I pay homage with my head to the Blessed One, the endowed One with the unobstructed knowledge. By the glory of the unobstructed knowledge, may there always be well-being to you.

MAY ALL BEINGS BE WELL AND HAPPY

## APPENDIX II

The chant that follows is part of 'Sharing Merits with All Devas, Beings, and Departed Relatives (puññānumodanā)' at the end of the 'Evening Veneration' in the Sinhalese version, but the present English translator and editor has been asked to place it in the Appendix as it is not chanted at Nāuyana Forest Monastery, and as it can nevertheless be in use in other monasteries.

#### SHARING MERITS WITH OTHER BEINGS

## Yaŋ pattaŋ kusalaŋ tassa – ānubhāvena pāṇino, Sabbe Saddhamma-rājassa – ñatvā dhamma-sukh'āvahaŋ.

By the power of any wholesome kamma accrued, may all living beings come to know the happiness-bringing Dhamma of the King of the sub-lime Dhamma [i.e. the Buddha.

## Pāpuṇantu visuddhāya — sukhāya paṭipattiyā, Asokam'anupāyāsaŋ — Nibbāna-sukham'uttamaŋ.

May they, through a pure and easy practice, attain the highest happiness of Nibbāna which is free of sorrow and despair.

## Ciraŋ tiṭṭhatu Saddhammo – Dhamme hontu sagāravā, Sabbepi sattā kālena – sammā devo pavassatu.

May the sublime Dhamma last long, may all beings be respectful to the Dhamma, and may the rains fall in due season.

## Yathā rakkhiŋsu purāṇā – surājāno tath'ev'imaŋ Rājā rakkhatu dhammena – attano'va pajaŋ, pajaŋ.

As the ancient good rulers protected their folk, so too may the current rulers righteously protect their folk as their own offspring.

## Ciraŋ tiṭṭhatu lokasmiŋ – Sammā Sambudda-sāsanaŋ. Tasmiŋ sagāravā niccaŋ – hontu sabbe<sup>,</sup>pi pāṇino.

May the dispensation of the fully Self-Enlightened One last long in the world. May all living beings be constantly respectful to it.

## Sammā vassatu kālena – devo ca jagatī pati, Saddhamma-nirato lokaņ – Dhammen'eva pasāsatu.

May the rains fall in due season, may the lord on earth delight in the sublime Dhamma, and may he rule the world righteously.

The chant that follows is recited as a blessing and invigoration on occassions of illness, etc.

## **VERSES ON THE BLESSINGS OF (THE BUDDHA'S) VICTORIES**

(JAYA-MANGALA-GĀTHĀ)

 Bāhuŋ sahassam abhinimmita-s āyudhaŋ taŋ, Girimekhalaŋ udita-ghora-sasena-māraŋ, Dān ādi-dhamma-vidhinā jitavā Munindo. Taŋ tejasā bhavatu me / [te] jaya-maṅgalāni!

By means of virtues such as generosity and so forth, the Lord of Sages defeated **Māra** who, mounted on his [elephant] Girimekhala, had created a thousand arms with weapons and was surrounded by his terrible army. By this glory [of the Buddha], may the blessings of his victory be mine /[or yours]! <sup>72</sup>

2. Mār'ātirekam-abhiyujjhita-sabbarattin, Ghorampan'Ālavakam'akkhama-thaddha-yakkhan, Khantī-sudanta-vidhinā jitavā Munindo. Taŋ tejasā bhavatu me jaya-maṅgalāni!

By means of patience and self-control, the Lord of Sages defeated the impatient and obdurate demon **Ālavaka** who, even more terrible than Māra, fought [with the Buddha] throughout the whole night. By this glory (of the Buddha), may the blessings of his victory be mine!

3. Nālāgiriŋ gaja-varaŋ atimatta-bhūtaŋ, Dāv'aggi-cakkam'asanī'va sudāruṇaŋ taŋ, Mett'ambu-seka-vidhinā jitavā Munindo. Taŋ tejasā bhavatu me jaya-maṅgalāni!

By means of sprinkling the waters of friendliness, the Lord of Sages defeated the state elephant **Nālāgiri** who, highly intoxicated, was very

fierce like a jungle fire, a discus weapon, or a flash of lightning. By this glory [of the Buddha], may the blessings of his victory be mine!

4. Ukkhitta-khaggam'atihattha-sudāruṇaŋ taŋ Dhāvaŋ tiyojana-path'Aṅgulimālavantaŋ Iddhi'bhisaŋkhata-mano jitavā Munindo. Taŋ tejasā bhavatu me jaya-maṅgalāni!

With psychic powers created in his mind, the Lord of Sages defeated **Aṅgulimāla** who, with a sword upraised in his outstretched hand, was very fierce and was running after him [the Buddha] for a track of three leagues. By this glory [of the Buddha], may the blessings of his victory be mine!

5. Katvāna kaṭṭham-udaraŋ iva gabbhinīyā, Ciñcāya duṭṭha-vacanaŋ janakāya-majjhe Santena soma-vidhinā jitavā Munindo. Taŋ tejasā bhavatu me jaya-maṅgalāni!

By means of his peacefulness and gentleness, the Lord of Sages defeated in public the wicked words of **Ciñcā** who fashioned a wooden belly as if pregnant. By this glory [of the Buddha], may the blessings of his victory be mine!

6. Saccaŋ vihāya mati-Saccaka-vāda-ketuŋ, Vād'ābhiropitamanaŋ ati-andhabhūtaŋ Paññā-padīpa-jalito jitavā Munindo. Taŋ tejasā bhavatu me jaya-maṅgalāni!

Shining with the lamp of wisdom, the Lord of Sages defeated the opinionated and arrogant debater **Saccaka** who, dismissing the truth, entered into debate utterly blind. By this glory [of the Buddha], may the blessings of his victory be mine!

7. Nandopananda-bhujagaŋ vibudhaŋ, mahiddhiŋ, Puttena thera-bhujagena damāpayanto, Iddh'ūpadesa-vidhinā jitavā Munindo. Taŋ tejasā bhavatu me jaya-maṅgalāni!

By means of psychic power and instruction, the Lord of Sages defeated the intelligent and great psychic power possessing dragon **Nan-dopananda**, by letting him be tamed by his son [Moggallāna], who was

like a [powerful] "elder dragon". By this glory [of the Buddha], may the blessings of his victory be mine!

8. Duggāha-diṭṭhi-bhujagena su-daṭṭha-hatthaŋ, Brahmaŋ visuddhi-jutim'iddhi-Bak'ābhidhānaŋ, Ñāṇāgadena vidhinā jitavā Munindo. Taŋ tejasā bhavatu me jaya-maṅgalāni!

By means of the medicine of his knowledge, the Lord of Sages defeated the pure, radiant, and psychic power possessing **Brahma** named **Baka**, whose hand was thoroughly bitten by the serpent of wrongly grasped views. By this glory [of the Buddha], may the blessings of his victory be mine!

9. Etā'pi Buddha-jaya-maṅgala-aṭṭha-gāthā, Yo vācako dina-dine sarate-m-atandi, Hitvān'aneka-vividhāni c'upaddavāni, Mokkhaŋ, sukhaŋ adhigameyya naro sapañño.

He who day by day recites these eight verses of the Buddha's blessings of victory and memorizes them untiringly, he, the wise man, will get rid of many and various misfortunes and gain liberation and happiness.

## APPENDIX III

### **CALCULATION OF THE BUDDHIST CALENDAR**

The Buddhist Calendar is lunar (based on moon's cycles), and it is called Buddhist because it begins with the Buddha's *parinibbāna* (passing away into the final nibbāna). According to the Pāḷi commentaries, the *parinibbāna* took place on the full moon © day of Vesākha (May), and the lifespan of Gotama Buddha's Dispensation will last 5000 lunar years. Thus the Calendar is valid for so long. In order to calculate now how many lunar years, months and days have passed from the Buddha's *parinibbāna*, how many remain, and what is the current date, one should know the following basic information beginning with the list of the names of the lunar years, etc. which is given here as an aid to change the dates according to the relevant lunar year, season, phase of the moon, month, and day when reciting the Calendar during the Early Morning or Evening Veneration. The suddha's Still more explanations follow below.

#### NAMES OF THE TWELVE LUNAR YEARS

Mūsiko, Vasabho, Vyaggha, Sasa, Nāgāni m'eva ca Sapp'Ass'Aja, Kapi c'eva Kukkuto, Soṇa, Sūkaro.<sup>74</sup>

1. <b>Mūsika</b> Mouse	5. <b>Nāga</b> Dragon	9. <b>Kapi</b> Monkey
2. Vasabha Bull	6. Sappa Serpent	10. <b>Kukkuṭa</b> Cock
3. Vyaggha Tiger	7. <b>Assa</b> Horse	11. <b>Soņa</b> Dog
4. Sasa Hare	8. <b>Aja</b> Ram	12. <b>Sūkara</b> Pig

#### NAMES OF THE 12 LUNAR MONTHS AND THE THREE SEASONS

<b>MĀSA</b> (MONTHS)		<b>UTU</b> (SEASONS)
Citta	Mar © - Apr ©	
Vesākha	Apr 🕲 - May 🕲	1. Gimhāna
Jeṭṭha	May © - Jun 🕲	Hot Season,
Asāļha	Jun 😊 - Jul 😊	Summer
Sāvana	Jul 🕲 - Aug 🕲	
Poţţhapāda	Aug 😊 - Sep 😊	2. Vassāna
Assayuja	Sep © - Oct ©	Rainy season
Kattika	Oct © - Nov ©	

Māgasira	Nov ⊚ - Dec ⊚	2 Homonto
Phussa	Dec 🕲 - Jan 🕲	3. Hemanta
Māgha	Jan ⊚ - Feb ⊚	Cold season,
Phagguna	Feb © - Mar ©	Winter

### NAMES OF THE LUNAR PHASES

Sukka-pakkha
 Kāla-pakkha
 Full (Bright) lunar phase
 New (Dark) lunar phase

## NAMES OF THE SEVEN WEEKDAYS

1. <b>Ravivāro</b>	Sunday
2. Candavāro	Monday
3. Bhummavāro	Tuesday
4. Budhavāro	Wednesday
5. Guruvāro	Thursday
6. Sukkavāro	Friday
7. Soravāro	Saturday

## NUMERALS IN PĀĻI

1	eka	21 eka-vīsati	50 paññāsā
2	dvi, dve	22 dve-vīsati	60 saṭṭhi
3	ti, pl. tīṇi	23 te-vīsati	70 sattati
4	catu, pl. cattāri	24 catu-vīsati	79 ek'ūn'āsīti
5	раñса	25 pañca-vīsati	80 asīti
6	cha	26 cha-bbīsati	90 navuti
7	satta	27 satta-vīsati	99 ek'ūna-sataŋ
8	aṭṭha	28 aṭṭha-vīsati	100 sataŋ
9	nava	29 ek'ūna-tiŋsati	200 dvi sataŋ
10	dasa	30 tiŋsati	
11	ekā-dasa	31 eka-tiŋsati	1,000 sahassaŋ
12	dvā-dasa	32 dva-ttiŋsati	2,000 dve sahassaŋ
13	te-rasa	33 te-ttiŋsati	3,000 ti-sahassaŋ
14	cu-ddasa	34 catu-ttiŋsati	4,000 catu-sahassaŋ
15	pañca-dasa,	35 pañca-tiŋsati	5,000 pañca-sahassaŋ
	paṇṇarasa	36 cha-ttiŋsati	
16	soļasa	37 satta-tiŋsati	
17	satta-rasa	38 aṭṭha-tiŋsati	
18	aṭṭha-rasa	39 ek'ūna cattāļīsati	
19	ek'ūna-vīsati	40 cattālīsati	
20	vīsati	49 ek'ūna paññāsa	

2015 CE

## ORDINALS IN PĀĻI

1st pathaman first, 2nd dutiyan second, 3rd tatiyan third, 4th catutthan fourth

The rest are formed by suffixing "ma" in the numerals, as pañca-maŋ 5<sup>th</sup>, chaṭṭhaŋ or chaṭṭha-maŋ 6<sup>th</sup>, saṭṭa-maŋ 7<sup>th</sup>, aṭṭha-maŋ 8<sup>th</sup>, etc.

### **HOW TO CALCULATE THE PRESENT DAY**

For calculating the present day of a year, it is useful to have an Uposatha or lunar calendar which gives the dates of the full moon and new moon days. Thus, for example, such a calendar can show this for the rainy season of 2015:

Unosatha Calendar

2558-2559 BE

	2330-2337 BE		Oposatna Ca	iciiuai	2013 CE
Season	Month	Date	Day	Phase	Uposatha
Rainy	July	30	Thursday	(i)	0 paṇṇarasī on 15 <sup>th</sup>
**	August	14	Friday	•	1 <sup>st</sup> paṇṇarasī on 15 <sup>th</sup>
**	August	29	Saturday	(3)	$2^{\rm nd}$ paṇṇaras $\bar{t}$ on $15^{\rm th}$
**	September	12	Saturday	•	3 <sup>rd</sup> cātuddasī on 14 <sup>th</sup>
*	September	27	Sunday	(3)	4 <sup>th</sup> paṇṇarasī on 15 <sup>th</sup>
*	October	12	Monday	•	5 <sup>th</sup> paṇṇarasī on 15 <sup>th</sup>
*	October	27	Tuesday	$\odot$	6 <sup>th</sup> paṇṇarasī on 15 <sup>th</sup>
*	November	10	Tuesday	•	7 <sup>th</sup> cātuddasī on 14 <sup>th</sup>
**	November	25	Wednesday	©	8 <sup>th</sup> paṇṇarasī on 15 <sup>th</sup>

Here now if one wants to find the details of, for example, **September 15**, one can see that on September 12, Saturday, there was a new moon **3**. That means that **September 15** occurs three days after it on Tuesday and is the third day in the new lunar phase. This can be shown thus:

Season	Month	Date	Day	Phase
Rainy	September	12	Saturday	•
*	September	13	Sunday	1 <sup>st</sup> day
<b>☆</b>	September	14	Monday	2 <sup>nd</sup> day
*	September	15	Tuesday	3 <sup>rd</sup> day

In Pāli these details are recited thus:

Ayaŋ Vassāna-utu (this is the rainy season). Asmiŋ utumhi (in this rainy season) Poṭṭhapāda-māsassa (of the month September) Kāla-pakkhe (in the new lunar phase) tatiyaŋ (the third day), Bhumma-vāra-m-idaŋ (this is Tuesday) iti daṭṭhabbaŋ (thus should it be known).

The English word order runs thus: This is the rainy season. It should be known that in this season this is Tuesday, the third day in the new lunar phase of September.

#### THE ORDER OF THE RECITATION

## 5000 Years of the Buddha's Dispensation

Below is shown the order of reciting the Buddhist Calendar of how many years, months, etc. have passed from the Buddha's *parinibbāna*, how many remain, and what is the present time. The numbers and names serve as an example and can be changed into current dates. Note also that a Buddhist year starts a day after the Vesākha (May) ©.

Example: Tuesday, 15 September 2015 CE / 2559 BE

#### **Time that Has Passed**

Adding

Years: 2558 (the new Buddhist year 2559 started a day after the

Vesākha (May) ©, on Sunday, 3 May 2015)

Months: 4 (the lunar month began a day after the © of 29 Aug.

Thus 4 months have passed from Vesākha (May) ©)

Days: 16 (16 days passed after the © of 29 Aug.)

## **Time that Remains**

Subtracting

Years: **2441** (5000 minus 2558 = 2442, minus this year = 2441)

Months: **8** (the year 2559 was a lunar leap year with 13 months

(see explanations on **p. 187**: LEAP MONTH). Thus, 13

minus 4 = 9, minus this month = 8)

Days: 12 (this lunar month has 29 days because the new moon

• occured on the  $14^{th}$  ( $c\bar{a}tuddas\bar{\imath}$  – see details on **p. 185**). Thus, 29 minus 16 = 13, minus this day = 12)

### **Present Time**

Name of Year: **Monkey** (*Kapi*), 2559 BE

Name of Season: **Rainy** (*Vassāna*)

Name of Month: **September** (*Poṭṭhapāda*)
Name of Phase: **New**, Dark (*Kāla-pakkha*)

Date: 3<sup>th</sup> day (tatiyaŋ)

Name of Day: **Tuesday** (*Bhumma-vāra*)

Thus the text of the last part of the "Recitation of the Buddhist Calendar" will be:

Idāni kho pana (now) dve-sahassa-pañca-sata-aṭṭha-paññāsa-saŋ-vaccharāni (2558 years) ceva, cattāri māsāni (4 months) ca, soļasa-divasāni (16 days) atikkantāni (have passed).

Dve-sahassa-catu-sata-eka-cattālīsati saŋvaccharāni (2441 years) ce-va, aṭṭha-māsāni (8 months) ca, dvādasa-divasāni (12 days) avasiṭ-ṭhāni (remain).

Ayaŋ Kapi-saŋvacchare (in the year of the Monkey) Vassāna-utu (this is the rainy season). Asmiŋ utumhi (in this season) Poṭṭhapāda-māsassa (of the month September) Kāla-pakkhe (in the new lunar phase) tatiyaŋ (the third day), Bhumma-vāra·m·idaŋ (this is Tuesday) iti daṭṭhabbaŋ (thus should it be known).

### TABLES FOR REFERENCE

The Tables below help to find a set of data referring to a series of years, months, and days, arranged in rows and columns. As an exercise, a question is also posed to arouse the curiosity of the reader and challenge his/her accuracy. The correct answer is supplied after the Table.

## Table I - Years - Sanvacchara

Unlike the Christian years that start in January, Buddhist years start a day after the Vesākha (May) full moon © and end on the next year's Vesākha (May) full moon ©. Table I lists the years from 2015 to 2030 CE.

Question: if the present Buddhist year is **2563**, how many years have passed from the Buddha's *parinibbāna*? How many remain? What is the present year's name? (Look for the figure 2563 in Table I.)

Present	1	Passed Years		Remaining Years
Year	(Ati	kantāni Saŋvaccharāni)	(Ava.	siṭṭhāni Saŋvaccharāni)
Adding		Adding		Subtracting
<b>2559</b> Kapi	2558	dve-sahassa-pañca-sata-	2441	dve-sahassa-catu-sata-
May <sup>©</sup> 2015 CE		aṭṭha-paṇṇāsa		eka-cattālīsati
<b>2560</b> Kukkuţa	2559	dve-sahassa-pañca-sata-	2440	dve-sahassa-catu-sata-
May © 2016 CE		ekūna-saţţhi		cattālīsati
<b>2561</b> Soṇa	2560	dve-sahassa-pañca-sata-	2439	dve-sahassa-catu-sata-
May © 2017 CE		saṭṭhi		ekūna-cattālīsati
<b>2562</b> Sūkara	2561	dve-sahassa-pañca-sata-	2438	dve-sahassa-catu-sata-
May © 2018 CE		eka-saţţhi		aṭṭha-tiŋsa
<b>2563</b> Mūsika	2562	dve-sahassa-pañca-sata-	2437	dve-sahassa-catu-sata-
May © 2019 CE		dve-saţţhi		satta-tiŋsa
2564 Vasabha	2563	dve-sahassa-pañca-sata-	2436	dve-sahassa-catu-sata-
May © 2020 CE		te-saṭṭhi		cha-tiŋsa
<b>2565</b> Vyaggha	2564	dve-sahassa-pañca-sata-	2435	dve-sahassa-catu-sata-
May <sup>©</sup> 2021 CE		catu-sațțhi		pañca-tiŋsa
<b>2566</b> Sasa	2565	dve-sahassa-pañca-sata-	2434	dve-sahassa-catu-sata-
May © 2022 CE		pañca-saṭṭhi		catu-tiŋsa
<b>2567</b> Nāga	2566	dve-sahassa-pañca-sata-	2433	dve-sahassa-catu-sata-
May © 2023 CE		cha-saṭṭhi		te-tiŋsa
<b>2568</b> Sappa	2567	dve-sahassa-pañca-sata-	2432	dve-sahassa-catu-sata-
May © 2024 CE		satta-saṭṭhi		dve-tiŋsa
<b>2569</b> Assa	2568	dve-sahassa-pañca-sata-	2431	dve-sahassa-catu-sata-
May © 2025 CE		aţţha-saţţhi		eka-tiŋsa
May © 2026 CE	2569	dve-sahassa-pañca-sata-	2430	dve-sahassa-catu-sata-
<b>2570</b> Aja		ekūna-sattati		tiŋsa
<b>2571</b> Kapi	2570	dve-sahassa-pañca-sata-	2429	$dve\hbox{-}sahassa\hbox{-}catu\hbox{-}sata\hbox{-}$
May © 2027 CE		sattati		ekūna-tiŋsa
<b>2572</b> Kukkuţa	2571	dve-sahassa-pañca-sata-	2428	dve-sahassa-catu-sata-
May © 2028 CE		eka-sattati		aţţha-vīsati
<b>2573</b> Soṇa	2572	dve-sahassa-pañca-sata-	2427	dve-sahassa-catu-sata-
May © 2029 CE		dve-sattati		satta-vīsati
<b>2574</b> Sūkara	2573	dve-sahassa-pañca-sata-	2426	dve-sahassa-catu-sata-
May © 2030 CE		te-sattati		cha-vīsati

Answer: Idāni kho pana (now [in 2563]) dve-sahassa-pañca-sata-dve-saṭṭha-saŋvaccharāni (2562 years) ceva, ... atikkantāni (have passed). Dve-sahassa-catu-sata-saṭṭa-tiŋsa-saŋvaccharāni (2437 years) ceva, ... avasiṭṭhāni (re-main). Ayaŋ Mūsika-saŋvaccharo (this year is [named] Mouse).

## Table II - Months & Seasons - Māsa & Utu

Buddhist months begin a day after a full moon © and end on the next full moon ©. The years, as said, start a day after the Vesākha (May) full moon © and it is thus the month Jeṭṭha (May-June) that is counted as the first month of the year, which begins a day after the May full moon © and ends on the next June full moon ©. If Jeṭṭha has two full moons ©-©, or if there is a leap year, Vesākha may then occur between May © and June ©, instead of between April © and May ©.

*Question*: if the present month is Kattika (Oct © - Nov ©), how many months have passed from Jettha? How many remain? What is the present season?

Present Month Adding	Passed Months (Atikantāni Māsāni) Adding	Remaining Months (Avasiṭṭhāni Māsāni) Subtracting	Seasons (utu)
<b>1. Jeţţha</b> May ☺ - Jun ☺	0	<b>11</b> ekā-dasa	Gimhāna
<b>2. Asāļha</b> Jun © - Jul ©	1 eka	10 dasa	Hot Season, Summer
<b>3. Sāvana</b> Jul ☺ - Aug ☺	2 dve or dvi	<b>9</b> nava	
<b>4. Poţţhapāda</b> Aug ☺ - Sep ☺	3 tīņi	<b>8</b> aṭṭha	Vassāna
<b>5. Assayuja</b> Sep © - Oct ©	<b>4</b> catu	<b>7</b> satta	Rainy season
6. Kattika Oct © - Nov ©	5 райса	<b>6</b> cha	
7. Māgasira Nov © - Dec ©	<b>6</b> cha	<b>5</b> pañca	
8. Phussa Dec © - Jan ©	<b>7</b> satta	<b>4</b> catu	Hemanta
<b>9. Māgha</b> Jan ☺ - Feb ☺	<b>8</b> aţţha	3 tīṇi or ti	Cold season, Winter
<b>10. Phagguna</b> Feb ☺ - Mar ☺	<b>9</b> nava	2 dve or dvi	
<b>11. Citta</b> Mar © - Apr ©	10 dasa	<b>1</b> eka	Gimhāna
<b>12. Vesākha</b> Apr ☺ - May ☺	<b>11</b> ekā-dasa	0	Hot Season

Answer: Idāni kho pana (now [in Kattika]) ... pañca māsāni (5 months) ca, ... atikkantāni (have passed). ... cha-māsāni (6 months) ca, ... avasiṭṭhāni (remain). Ayaŋ ... Vassāna-utu (this is the rainy season). Asmiŋ utumhi (in this season) Kattika-māso (this is the month Kattika).

## Table III - Days of a Month - Divasa

Buddhist days of a month begin a day after a full moon  $\odot$  and end on the next full moon  $\odot$ . Below is shown a month of 30 days. If, however, a month has 29 days that means the new moon  $\odot$  occurs on the 14<sup>th</sup> day and not on the usual 15<sup>th</sup>.

Question: if the present day is the 11th, how many days have passed from the full moon? How many days remain till the next full moon?

	Present  Day  Adding	Passed Days (Atikantāni Divasāni) Adding	Remaining Days (Avasiṭṭhāni Divasāni) Subtracting
	$\odot$		
	1	0	<b>29</b> ek'ūna-tiŋsati
	2	<b>1</b> eka	<b>28</b> aṭṭha-vīsati
	3	<b>2</b> dve or dvi	<b>27</b> satta-vīsati
	4	<b>3</b> tīṇi	<b>26</b> cha-bbīsati
	5	<b>4</b> catu	<b>25</b> pañca-vīsati
	6	<b>5</b> pañca	<b>24</b> catu-vīsati
	7	<b>6</b> cha	<b>23</b> te-vīsati
Current	8	<b>7</b> satta	<b>22</b> dve-vīsati
Month	9	<b>8</b> aţţha	<b>21</b> eka-vīsati
11011011	10	<b>9</b> nava	<b>20</b> vīsati
of 30	11	<b>10</b> dasa	<b>19</b> ek'ūna-vīsati
_	12	<b>11</b> ekā-dasa	<b>18</b> aṭṭha-rasa
Days	13	<b>12</b> dvā-dasa	<b>17</b> satta-rasa
	14	<b>13</b> te-rasa	<b>16</b> soļasa
	15 😂	<b>14</b> cu-ddasa	15 paṇṇa-rasa
	16	15 paṇṇa-rasa	<b>14</b> cu-ddasa
	17	<b>16</b> soļasa	<b>13</b> te-rasa
	18	<b>17</b> satta-rasa	<b>12</b> dvā-dasa

19	<b>18</b> aṭṭha-rasa	<b>11</b> ekā-dasa
20	<b>19</b> ek'ūna-vīsati	<b>10</b> dasa
21	<b>20</b> vīsati	<b>9</b> nava
22	<b>21</b> eka-vīsati	<b>8</b> aṭṭha
23	<b>22</b> dve-vīsati	<b>7</b> satta
24	<b>23</b> te-vīsati	<b>6</b> cha
25	<b>24</b> catu-vīsati	<b>5</b> pañca
26	<b>25</b> pañca-vīsati	<b>4</b> catu
27	<b>26</b> cha-bbīsati	<b>3</b> tīṇi
28	<b>27</b> satta-vīsati	<b>2</b> dve or dvi
29	28 aṭṭha-vīsati	<b>1</b> eka
30 ☺	<b>29</b> ek'ūna-tiŋsati	0

Answer: Idāni kho pana (now [on the 11<sup>th</sup> day]) ... dasa divasāni (10 days) atikkantāni (have passed). ... ek'ūna-vīsati-divasāni (19 days) avasiṭṭhāni (remain).

Table IV - Days of the Lunar Phases - Tithi

Buddhist days of a lunar phase, which popularly are called *tithi*, begin a day after a full moon  $\odot$  or a day after a new moon  $\odot$  and are counted from  $1^{st}$  to  $15^{th}$  or from  $1^{st}$  to  $14^{th}$  depending on whether the new moon  $\odot$  occurs on the  $15^{th}$  or  $14^{th}$  day.

Question: How to tell in Pāḷi, 'this is the 6th day in the full moon phase'?

©	Present Day Adding 0
	<b>1</b> <sup>st</sup> paṭhamaŋ
	<b>2</b> <sup>nd</sup> dutiyaŋ
Kāla-	<b>3</b> <sup>rd</sup> tatiyaŋ
Pakkha	<b>4</b> <sup>th</sup> catutthaŋ
	<b>5</b> <sup>th</sup> pañcamaŋ
New	<b>6</b> <sup>th</sup> chaṭṭhamaŋ
Moon	<b>7</b> <sup>th</sup> sattamaŋ
Phase	<b>8</b> <sup>th</sup> aṭṭhamaŋ
	<b>9</b> <sup>th</sup> navamaŋ
	<b>10</b> <sup>th</sup> dasamaŋ
	<b>11</b> <sup>th</sup> ekā-dasamaŋ

	<b>12<sup>th</sup></b> dvā-dasamaŋ
	13 <sup>th</sup> te-rasamaŋ
	<b>14</b> <sup>th</sup> cu-ddasamaŋ
•	15 <sup>th</sup> paṇṇa-rasamaŋ
	<b>1</b> <sup>st</sup> paṭhamaŋ
	<b>2</b> <sup>nd</sup> dutiyaŋ
	<b>3</b> <sup>rd</sup> tatiyaŋ
	<b>4</b> <sup>th</sup> catutthan
Sukka-	<b>5</b> <sup>th</sup> pañcamaŋ
Pakkha	<b>6</b> <sup>th</sup> chaṭṭhamaŋ
rII	<b>7</b> <sup>th</sup> sattamaŋ
Full	<b>8</b> <sup>th</sup> aṭṭhamaŋ
Moon Phase	<b>9</b> <sup>th</sup> navamaŋ
Pilase	<b>10</b> <sup>th</sup> dasamaŋ
	<b>11</b> <sup>th</sup> ekā-dasamaŋ
	<b>12</b> <sup>th</sup> dvā-dasamaŋ
	13 <sup>th</sup> te-rasamaŋ
	<b>14</b> <sup>th</sup> cu-ddasamaŋ
$\odot$	<b>15<sup>th</sup></b> paṇṇa-rasamaŋ

Answer: Sukka-pakkhe chatthaman.

### GENERAL EXPLANATIONS

### **LUNAR YEAR, PHASES, DAYS, MONTHS, SEASONS & UPOSATHAS**

A *lunar year*, which usually is a period of 12 lunar months, is calculated by the number of phases of the moon around the earth, instead of the passage of the earth around the sun, as in the solar year.

## **Lunar Phases** (pakkha)

Each month is divided into two phases:

O The full (bright) phase (sukka-pakkha), which corresponds to the period of 'waxing' moon, during which the visible surface of the moon gradually increases in magnitude and brightness. It begins from the first day after the new moon ● and ends on the full moon day ⑤, always completing a period of 15 lunar days.



New Phase: Waning Moon Passing from Full to New

The Moon's regular circles or phases around the Earth used as a means of calculating days, months, and years.

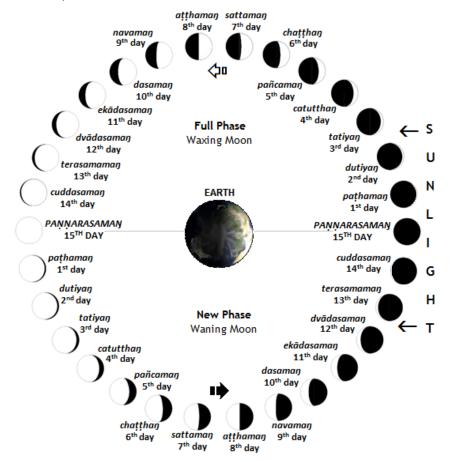
• The new (dark) phase ( $k\bar{a}la$ -pakkha),

which corresponds to the period of 'waning' moon, during which the visible surface of the moon gradually decreases in magnitude and brightness. It begins from the first day after the full moon © and ends on the new moon day  $\bullet$ , sometimes completing a period of 15 lunar days and sometimes of 14.

## **Lunar Days**

The two phases constitute one full orbit of the moon around the earth, which is a cycle of about 360°, completing a period of 30 or 29 lunar days (*divasa*), i.e. a lunar month. Thus a lunar day (*divasa*) is nearly  $^{1}/_{30}$  of the time required for the moon to orbit the earth. Hence it is the time during which the longitude of the moon increases by 12°, that is, 360° divided by 30. Likewise, because the moon reflects light from the sun, different degrees of moonlight are visible from earth which appear to change its shape as it travels in the sky. The chart below illustrates the light or shadow that increases by 12° longitude each lunar day and also the lunar days of each phase, called *tithis*, that are serially numbered from 1<sup>st</sup>, *paṭḥamaŋ*, to 15<sup>th</sup>, *paṇṇarasamaŋ*.

### Lunar Days of Each Phase



In Pāļi, the reckoning of the lunar days during the full phase is recited as: *Sukka-pakkhe paṭhamaŋ ... tatiyaŋ ... paṇṇarasamaŋ* (the first ... third ... fifteenth day in the full lunar phase). During the new phase it is recited as: *Kāla-pakkhe paṭhamaŋ ... tatiyaŋ ... paṇṇarasamaŋ* (the first ... third ... fifteenth day in the new lunar phase).

## Solar Weekdays (vāra)

For more precision, however, the seven solar weekdays called *vāra* are also added to define the day. Thus Ravi-vāro (Sunday) is the weekday of *Ravi* (Sun); Canda-vāro (Monday) of *Canda* (Moon); Bhumma-vāro (Tuesday) of *Bhumma* (Earth or Mars); Budha-vāro (Wednesday) of *Budha* (Mercury); Guru-vāro (Thursday) of *Guru* (Jupiter); Sukka-vāro

(Friday) of *Sukka* (Venus); and Sora-vāro (Saturday) of *Sora* (Saturn). (Please see above: NAMES OF THE SEVEN WEEKDAYS)

*Vāra* begin with sunrise and end with sunrise the next day, based on the rotation of the Earth on its axis, and bear striking similarities with the weekdays in many western cultures. A main difference, however, is that the western weekdays begin at midnight 00:00 hrs.

### **Lunar Months** (māsa)

The two lunar phases explained above make up a *lunar month* which is the duration of one orbit of the moon around the Earth. The month has 29 or 30 days (according to the phase of the moon), which comes to approximately 29.53 days. This is calculated with two methods:

#### 1. The Amanta Method

This method counts the period from one new moon ● until the next ● and is known as *amānta* (new-moon-ending) method. It is a quite popular and according to it the lunar month begins on the first day after the new moon ● and ends on the next new moon day ●. The lunar year usually starts with the month *Citta* (Apr ● - May ●) marking the beginning of the hot season (*gimhāna-utu*), and also the New Year mainly in South Asia, which is celebrated in mid-April. It ends with the month *Phagguna* (Mar ● - Apr ●) marking the end of the cold season (*heman-ta-utu*). (Please see above: NAMES OF THE 12 LUNAR MONTHS AND THE THREE SEASONS).

#### 2. The Punnamanta Method

This method counts the period from one full moon  $\odot$  until the next  $\odot$ , and is known as *puṇṇamānta* or *purnimānta* (full-moon-ending) method. It is used in the Buddhist calendar, which counts the months and the years from the Buddha's *parinibbāna* that took place on the full moon day of Vesākha (May  $\odot$ ). It is also used in other calendars, such as the Vedic or north Indian calendars, although for different reasons. The lunar month in this case begins on the first day after the full moon  $\odot$  and ends on the next full moon day  $\odot$ . As for the lunar year, it starts with the month Vesākha (Apr  $\odot$  - May  $\odot$ ) and ends with *Citta* (Mar  $\odot$  - Apr  $\odot$ ).

Thus the main difference between the two methods is that the *puṇṇam-ānta* months and years start about 14-15 days earlier than the *amānta* ones. This can be illustrated with an example of the year C.E. 2016

when according to the *puṇṇamānta* method the month *Citta* begins a day after the March 7 full moon ⑤, that is, 15 days earlier than the *amānta* method (April 6 new moon ⑤).

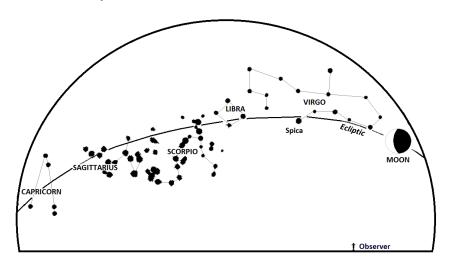
Puṇṇamānta Months Beginning Earlier

2016 CE 2559-2560 BE

Season	Month	Date	Amānta Method	Phase	Puṇṇamānta Method
Cold	March	07		•	
Hot	March	22		© _	
Hot	April	06		<b>⊢ ⊕</b>	- Citta
Hot	April	21	Citta 🗖	{   ⊚ −	
Hot	May	05		<b>- ●</b>	Vesākha
Hot	May	20	Vesākha-	{ ⊚ −	
Hot	June	04		L 😝	

Regarding the names of the months *Citta*, *Vesākha*, *Jeṭṭha*, etc., these are derived from the constellation, asterism, or cluster of stars (*nakkhatta*) the moon is aligned or conjoined with while travelling in the night sky for a period of about 30 days as seen from the Earth. Thus, for example, *Citta* corresponds to the constellation Virgo with Spica, the binary and brightest star in it, when the moon conjoins with once a year around the time of the spring equinox in March. The month *Vesākha* corresponds to the constellation Libra, the month *Jeṭṭha* to the constellation Scorpio, and so on. Hence, this natural and regular conjunction of the moon with a different constellation each month makes it easier to calculate the time of its motion across the night sky, which can be clearly charted against the background of those fixed cluster of stars. The chart below illustrates this phenomenon with an example of the constellation Virgo, etc. after the spring equinox, March 21.

The Moon's Conjunction with Constellations



The Moon moving in the ecliptic (in the same apparent path of the sun in the sky) and conjucting with Virgo or Spica (*Citta*), Libra (*Vesākha*), Scorpio (*Jeṭṭha*), and so on. For clarity, other surrounding constellations and stars are not depicted in this chart.

It is good at this juncture to remember the Buddha's injunction:

"Monks, a monk who is a forest-dweller should ... learn the positions of the constellations (*nakkhatta-padāni*), wholly (*sakala*) or partly (*ekadesa*), and should become skilled in the quarters (*disā-kusala*)." <sup>76</sup>

## **Seasons** (utu) and Observance Days (Uposatha)

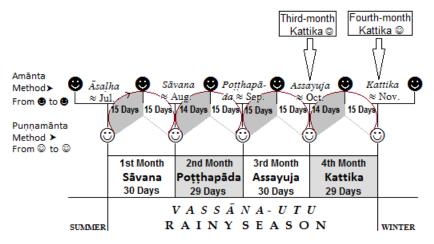
The *puṇṇamānta* method is used in the Buddhist Calendar to also calculate the seasons and the Uposathas. Accordingly, each season—hot, rainy or cold—has eight Uposathas, and two of them, the  $3^{rd}$  and the  $7^{th}$  Uposatha, fall on the  $14^{th}$  day  $(c\bar{a}tuddas\bar{\imath})$ , which is a new moon day within a new (dark) lunar phase  $(k\bar{a}la-pakkha)$ . The other six Uposathas fall on the  $15^{th}$  day  $(paṇṇaras\bar{\imath})$ , which can be a new moon  $\odot$  or a full moon day  $\odot$ . Thus a month that has both Uposathas on the  $15^{th}$  day has 15+15=30 days, but a month that has an Uposatha on the  $14^{th}$  day has 14+15=29 days only. This can be illustrated as follows by an example with the rainy season in C.E. 2016:

C.E. 2016 B.E. 2559-2560

Season	Month	Date	Phase	Uposatha	Puṇṇamānta Month
Rainy	Jul	18	©	0 paṇṇarasī on 15 <sup>th</sup>	
*	Aug	02	•	1 <sup>st</sup> paṇṇarasī on 15 <sup>th</sup>	Sāvana 30 days
*	Aug	17	0	2 <sup>nd</sup> paṇṇarasī on 15 <sup>th</sup>	[-]
*	Aug	31	•	3 <sup>rd</sup> cātuddasī on 14 <sup>th</sup>	├ Poṭṭhapāda 29
*	Sep	15	©	4 <sup>th</sup> paṇṇarasī on 15 <sup>th</sup>	<u>-</u>
**	Sep	30	•	5 <sup>th</sup> paṇṇarasī on 15 <sup>th</sup>	Assayuja 30
*	Oct	15	<b>©</b>	6 <sup>th</sup> paṇṇarasī on 15 <sup>th</sup>	` <b>-</b>
*	Oct	29	•	7 <sup>th</sup> cātuddasī on 14 <sup>th</sup>	├─ Kattika 29 days
<del>2</del>	Nov	13	©	8 <sup>th</sup> paṇṇarasī on 15 <sup>th</sup>	<u>ا</u>

In Vinaya-pitaka the months of the seasons are sometimes numbered as "first", "second", etc. as for example, vassānassa pathamo māso "first month of the rainy season" [i.e. Sāvana]. They too are counted from one full moon @ until the next @, as for example in the phrasing Kattika-te-māsika-punnama (third-month Kattika full moon ©), which denotes the first full moon © in the month Kattika after the three months (te-māsa, i.e. Sāvana, Potthapāda and Assayuja) of the rainy season have passed. (Please see next chart below). It is defined as the full moon © of pavāranā kattikā, 78 when the monks conclude the first three months rains retreat and conduct the pavāranā ceremony. It usually corresponds to the October © and the commentaries call it pathama-Kattika-punnama (first full moon @ of Kattika). Then again, the complete rainy season ends with the Kattika-punnama (full moon @ of Kattika), which is defined as *Kattika-cātu-māsinī* (fourth-month *Kattika* full moon ©). The usually corresponds to the November © and the commentaries call it pacchima-Kattika-punnama (last full moon @ of Kattika). In this way the punnamānta method is used in the Vinaya-pitaka as well. It is also used in the Sutta-pitaka as in the expression: cātu-māsiniyā punnāya punnamāya rattiyā (when the full moon @ night has been concluded on the fourth-month [of the rainy season].)80 Here the commentary explains that in the word  $punnam\bar{a}$  the  $m\bar{a}$  is a name for canda (moon). Thus because it makes a month  $(m\bar{a}sa)$ , a season (utu), or a year  $(sa\eta$ vacchara) full, complete or concluded (punna), therefore it is called punnā punnamā (concluding full moon).

The chart below illustrates the *puṇṇamānta* method used in Vinayaand Sutta-piṭaka taking here as an example the third-month and fourthmonth *Kattika* full moon ©.



It is worth noting also that the English word 'month' comes from 'moon' (moon + -th) and obviously refers to the ancient way of measuring time according to the moon's phases.

## LEAP MONTH (ADHIKA-MĀSA)

A leap month (*adhika-māsa*) is an extra month added to the usual 12 lunar months so as to conform with the solar calendar in which a solar year is slightly longer than the lunar year. It is usually added once in three lunar years at the end of the hot season (summer) and the Uposathas become 10 instead of the usual 8. Consequently, the rainy season starts one month later, and the year has 13 months instead of 12, becoming thus a leap year. This happened also with the year 2015 CE, 2559 BE, which was a leap year and the next leap year is expected to be in 2018 CE. This combination of a lunar and solar calendar is called "lunisolar calendar", which is based on both lunar and solar cycles.

This is how an extra month occurs:

According to the Buddhist or lunar Calendar, there are about 354 days a year, which are calculated according to the seasons and the Uposathas. As was mentioned above, there are 3 seasons in a lunar year and each season has 8 Uposathas. Thus throughout a lunar year there are 3 x 8 = 24 Uposathas. Out of them, 18 Uposathas occur on the  $15^{th}$  day ( $pannaras\bar{\imath}$ ), and 6 Uposathas occur on the  $14^{th}$  day ( $c\bar{\imath}$  tuddas $\bar{\imath}$ ). Hence we have:

```
18 paṇṇarasī Uposathas x 15 days each (18 \times 15) = 270 \text{ days}
6 c\bar{a}tuddas\bar{\iota} Uposathas x 14 days each (6 \times 14) = 84 \text{ days}
total = 354 days
```

According to the current Gregorian solar Calendar, however, there are about  $365^{1/4}$  days a year, and the difference between the solar and lunar year is this:

```
Current solar year = 365^{1/4} days
Buddhist lunar year = 354 days
Difference for 1 year = 11^{1/4} days
Difference for 3 years = 33^{3/4} days
```

In this way, for 1 year the Buddhist lunar year has  $11^{1/4}$  days less than the current solar year, and for 3 years it has  $33^{3/4}$  days less, i.e. about a month. Therefore, in order to conform with the solar year, a month is added to the usual 12 lunar months every 3 years. This is called an extra or leap month (adhika- $m\bar{a}sa$ ).

Nevertheless, since a lunar month cannot have more than 30 days, there is a remainder of  $3^{3/4}$  days every 3 years or so. If these  $3^{3/4}$  days are added up, then on the  $19^{th}$  year an additional leap month follows.

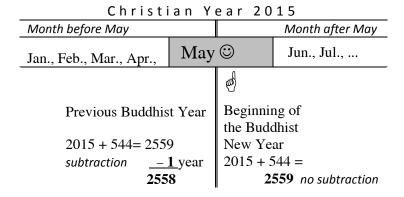
There are, however, nowadays various methods in calculating leap years, and since these are beyond the scope of this book to explain them, the reader is advised to refer to the Uposatha Calendar circulated in the monasteries of the Shrī Kalyāṇī Yogāshrama Association, including Nāuyana monastery, in order to see whether there is a leap month on a particular year. As told, this leap month is usually added at the end of the hot season (summer), hence the rainy season starts one month later.

#### HOW TO FIND THE FIGURE OF A BUDDHIST YEAR

An easy way of finding the figure of the Buddhist year is to add the number 544 to the Christian year. Thus, for example, by adding **544** to the Christian year **2015** it gives the figure **2559**, which is the Buddhist year for 2015.

One should, however, consider the following points. The Christian year begins on January 1<sup>st</sup>, but the Buddhist year begins on the day after the full moon of Vesākha (May). Hence, if the Christian year is 2015 but the month is before the full moon of May one has to subtract one Buddhist year: 2015 + 544 = 2559, minus 1 year = **2558**. If, however, the month is after the full moon of May there is no need to subtract it.<sup>81</sup>

This subtraction and non-subtraction can be illustrated with the year 2015 thus:



### HOW TO FIND THE NAME OF A BUDDHIST YEAR

An easy way of finding the name of a Buddhist year is to divide the figure of the pertinent year by 12. Thus, for example, the year **2559** divided by **12** gives the number 213 and the balance **3**. Here the balance **3** indicates the name of the present year, which is **Kapi**, Monkey.

The table below shows the correspondence between the balance and the year.

Balance	Year
0	= Sappa Serpent
1	= Assa Horse
2	= <b>Aja</b> Ram
3	= Kapi Monkey
4	= Kukkuṭa Cock
5	= Soṇa Dog
6	= Sūkara Pig
7	= Mūsika Mouse
8	= Vasabha Bull
9	= Vyaggha Tiger
10	= Sasa Hare
11	= <b>Nāga</b> Dragon

For the year 2560 the calculation is:  $2560 \div 12 = 213$  and the balance 4. The balance 4 indicates the name of the corresponding year **Kukkuṭa**, Cock.

## APPENDIX IV

## THE PĀĻI ALPHABET AND PRONUNCIATION

The Pāļi alphabet has 41 letters: 8 vowels and 33 consonants.

8 Vo	wels	33 Consonants					
short	long	unaspi-	aspi-	unaspi-	aspi-	nasal	
		rated	rated	rated	rated		
a	ā	ka	kha	ga	gha	'na	guttural
i	ī	ca	cha	ja	jha	ña	palatal
u	ū	ţa	ţha	фa	фhа	ņa	retroflex
	e	ta	tha	da	dha	na	dental
	0	pa	pha	ba	bha	ma	labial
		ya, ra, la, va, sa, ha, ḷa, ŋ					miscel-
			laneous				

## **PRONUNCIATION**

## Vowels

sho	ort		long	g	
a	as in	what	ā	as in	art
i	,,	p <b>i</b> n	ī	,,	k <b>ee</b> n
u	,,	p <b>u</b> t	ū	,,	r <b>u</b> le
			e	,,	cage
			0*	,,	n <b>o</b>

<sup>\*</sup> e & o are pronounced *short* before a double consonant, e.g. *met-tā*, *yot-taŋ*.

## Consonants

unaspirated			aspirated*			
k	as in	key	kh	as in	bac <u><b>kh</b></u> and	
g	,,	<b>g</b> et	gh	,,	bi <u><b>g h</b></u> ouse	
c	,,	<b>ch</b> ild	ch	,,	chur <u><b>ch-h</b></u> ill	
j	,,	<b>j</b> ug	jh	,,	jud <b>ge-h</b> ouse	
ţ	,,	ca <b>t</b>	ţh	,,	ho <u><b>t h</b></u> ouse	
ģ	,,	ba <b>d</b>	фh	,,	har <u><b>d h</b></u> earted	

t	,,	top	th	,,	<u><b>Th</b></u> omas
d	,,	do	dh	,,	dea <u><b>d h</b></u> and
p	,,	<b>p</b> ot	ph	,,	to <u><b>p h</b></u> at
b	,,	<b>b</b> ucket	bh	,,	a <u><b>bh</b></u> orrence

\*Aspirated are single consonants that are pronounced like their corresponding unaspirated but with a slight outward puff of breath, e.g. **gh** in *big house*.

nas	sal		miscellaneous		
'n	as in	si <b>ng</b>	y	as in	yard
ñ	,,	ca <b>ñ</b> on (ca <b>ny</b> on)	r	,,	<b>r</b> at
ņ	,,	k <b>n</b> ow	l	,,	<b>l</b> aw
n	,,	now	V	,,	vision
m	,,	<b>m</b> an	S	,,	sun
ŋ	,,	'n' sounded as	h	,,	$\boldsymbol{h}$ ut
		n)))) with a reso-	ļ re	troflex*	
		nance in the nose.			
		But not as 'ng'.			

<sup>\*</sup>Retroflex  $\mathbf{l}$ ,  $\mathbf{t}$ ,  $\mathbf{t}$ h,  $\mathbf{n}$ ,  $\mathbf{d}$ ,  $\mathbf{d}$ h are pronounced with the tongue-tip on the roof of the mouth.

Double consonants are pronounced separately as double, e.g. gg as in  $big\ gun$ ; tt as in  $mett\bar{a}$  ( $met\ tar$ ).

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- **1.** Saŋyutta Nikāya 6:14, *Arunavatī Sutta*.
- 2. Suttanipāta verse 92.

#### EARLY MORNING VENERATION

- **3.** If candle(s) are offered, instead of *Gandha-tela* change to *Sittha-tela* (candle(s)).
- **4.** For explanations of the threefold (*tividha*) Dhamma please see Endnote 24.
- **5.** For explanations of the threefold (*tividha*) Sangha please see Endnote 25.
- **6.** Placing their virtues on the head is meant here figuratively in the sense of placing them in the mind for constant recollection.
- **7.** Based on Patisambhidāmagga, *Mahāvagga*, *Mātikā*, no. 60-73.
- **8.** Found in Saŋyutta Nikāya 12:34, *Dutiya-ñāṇa-vatthu Sutta*, and refers to the knowledge of condionality (*idappaccayatā*).
- **9.** For explanations of the *Karaṇīya Metta Sutta* please see Endnote 27.
- **10.** Found in Jātaka No.159 as *Mora-jātaka*.
- **11.** For explanations of the meaning of 'Brāhmaṇas' in *Mora Paritta* please see Endnote 30.
- **12.** These verses are chanted at the end of each discourse (*Sutta*) or protective chant (*Paritta*).
- **13.** In Pāļi, the directions are often reckoned anti-clockwise, i.e. from east to south, and the intermediate point *puratthimā anudisā* means *puratthima-dak-khiṇā disā* (east-south direction, i.e. south-east in English). See e.g. Vinaya-piṭaka, Mahāvagga, end of *Cammakkhandhaka* (Chapter on Hides): *puratthimāya dakkhiṇāya disāya* (in the east-south direction).
- **14.** For explanations of The Buddha's Exhortation (*Sugat'ovāda*) please see Endnote 35.
- **15.** This verse and the next are found in Saŋyutta Nikāya 6:14, *Aruṇa-vatī Sutta*, uttered by Ven. Abhibhū, chief disciple of Sikhī Buddha.
- **16.** Found in Dhammapada, verses 153-154. The designation *paṭhama-bud-dha-vacana* (the first words of the Buddha) is given by Vinaya and Sutta commentaries.
- **17.** Found in Abhidhamma-piṭaka, *Paṭṭhāna-pāḍi* Vol. 1, *Paccayuddesa*. The 'root condition' mentioned in the beginning is *lobha/dosa/moha*, or *alobha/adosa/amoha* (attachment/hate/delusion, or non-attachment/non-hate/non-delusion).
- **18.** After the end of the chanting, the participating bhikkhus and sāmaṇeras pay respects to their seniors.
- **19.** The junior monk/s should bow down once after saying this sentence and thrice at the end.
- **20.** For explanations of the phrase 'Sukhī hontu' please see Endnote 42.

#### NOON VENERATION

**21.** These verses are found in Anguttara Nikāya, Tika-nipāta, *Tikaṇṇa Sutta*. At the end of the third verse the verb *namassanti* (they pay homage) occurs, but in the Sinhalese book and here too it has been changed to *namassāmi* (I pay homage).

The three higher knowledges ( $ti\ vijj\bar{a}$ ) refer here to the knowledges of: 1. the recollection of the habitations of one's former lives ( $pubbe-niv\bar{a}-s\bar{a}nussati-\bar{n}\bar{a}na$ ), 2. the divine eye of seeing other people's rebirths ( $dibba-cakkhu-\bar{n}\bar{a}na$ ), and 3. the extinction of one's  $\bar{a}savas(\bar{a}sava-kkhaya-\bar{n}\bar{a}na)$ .

### **EVENING VENERATION**

**22.** The 'Preliminary Veneration' is chanted while the monks are standing and all the offerings are being passed from hand to hand to be placed on a table in front of a Buddha statue or image by the most senior monk.

The first part (*Namo tassa* ... & *Iti'pi so* ... ) is chanted in Pāḷi, and the second part (*Svāmīni* ...) in Sinhala. The ending *nam vana sēka* in Sinhala is an archaic honorific expression like the archaic English 'thou art!', with the *nam* being a mere expletive particle (*pada-pūraṇa-nipāta*), conveying no independent meaning, such as 'name', etc., but added to fill out a sentence.

- **23.** Offering of *Sittha-tela dīpa* (lit. light or lamp made of wax oil, i.e. a candle) is common nowadays, but if oil lamps are offered instead, change *Sittha-tela-ppadittena dīpena* to *Gandha-tela-ppadittena dīpena* (light blazing from fragrant oil).
- **24.** The threefold (tividha) Dhamma is: learning or scriptural study (pariyatti), practising (patipatti) and realizing (adhigama or pativedha); this can also be taken to mean ethical conduct ( $s\bar{\imath}la$ ), concentration ( $sam\bar{a}dhi$ ) and wisdom ( $pa\tilde{n}n\bar{a}$ ).
- **25.** The threefold (*tividha*) Sangha is: 1. *puthujjana-kaļyāṇakas* 'virtuous ordinary disciples' who are practising but have not yet realized any of the supramundane states; 2. *sekhas* 'noble learners or trainees' who have attained the supramundane states of stream-entry, once-returner or non-returner, and 3. *asekhas* 'no more learners, or adepts' who have finished the training, i.e. Arahants.
- **26.** The seventy-three kinds of knowledge are found in Paṭisambhidā-magga, *Mahāvagga*, *Māṭikā*, no. 1-73. For explanations please see Bhikkhu Ñāṇadassana, 2010: *Wisdom and the Seventy-Three Kinds of Mundane and Supramundane Knowledge* Translation with Introduction and Explanatory Notes from Pāli Sources Colombo: Global Graphics & Printing (Pvt) Ltd.
- **27.** This Sutta is found as *Metta Sutta* in Khuddakapāṭha (Kh 9) and Sutta Nipāta (Sn 1:8), but is traditionally known as *Karaṇīya Metta Sutta* because its first verse commences with the Pāḷi word *Karaṇīya* (one should act, do or practice), and it is thus easier to distinguish it from other *Metta Suttas* in the Paḷi

Canon. Note also that '*mettā*' comes from '*mitta*' (Skt. mitra) "friend", and actually means "the disposition of a friend" (*mittassa bhāvo*), that is, "friendliness" characterized by sincere friendly goodwill. For explanations of this Sutta please see Bhikkhu Ñāṇadassana, 2010: *Karaṇīya Metta Sutta, The Message of Peace and Universal Friendliness*, Colombo: Sridevi Printers (Pvt) Ltd.

- **28.** These verses are chanted at the end of each discourse (*Sutta*) or protective chant (*Paritta*).
- **29.** It is found in Jātaka (J 159) as *Mora-jātaka*.
- **30.** There are two kinds of Brāhmaṇas: *jāti-brāhmaṇas* (by birth), and *visud-dhi-brāhmaṇas* (by purification, i.e. the Buddhas and Arahants). Here the later kind is intended in the sense that they removed evil (*bāhita-pāpā visuddhi-brā-hmaṇā*). Please see the commentary of *Mora-jātaka* for this distinction.
- **31.** Here the word *khandha* is in the meaning of 'body' which is to be protected from snakebite or harm from other creatures. The verses of *Khandha-paritta* occur in Jātaka with the title *Khandha-vatta-jātaka* (no. 203) at the Sinhalese edition of Buddhajayantī, and *Khandhaka-paritta* at the Thai edition. At the Burmese CS edition the title is *Khanḍa-jātaka* (no. 203), which probably is a misprint as in the Jātaka commentary of the same edition the title is *Khandha-jātaka*. The plain title *Khandha-paritta* occurs in Milinda-pañha and in Sutta and Vinaya commentaries and subcommentaries. In the Vinaya-piṭaka, Cūḷa-vagga, however, where the whole Sutta and the verses occur, there is no title, and in Aṅguttara Nikāya (AN 4:67), where these recur, the title is *Ahi Metta* (Friendliness to Snakes) *Sutta* at the Sinhalese edition, and *Ahi-rāja* (Snake Kings) *Sutta* at the Burmese CS edition.
- **32.** The Pāḷi verses occur in Dīgha Nikāya, Āṭānāṭiya Sutta, except for the last sentence, "Namo tesaŋ sattānaŋ ..." that has been added in the Sinhalse edition and here too. In the last verse, the word Aṅgīrasa is a name applied to the Gotama Buddha a number of times in the Vinaya and Sutta Piṭaka and it literaly means "emitting rays (rasmi) from the body (aṅga)." It can be a personal name given by the Buddha's father in addition to Siddhatha, as the Theragātha commentary, Kāļudāyi-tthera-gāthā, says. In fact, the Aṅguttara Nikāya commentary in Sukhumāla Sutta refers to him as Aṅgīrasa kumāra (prince) when was still living in Kapilavatthu with his father and says that the city knew him with that name.
- **33.** The title *Ovāda Pātimokkha* (Pātimokkha as an Exhortation) is employed in Vinaya and Sutta commentaries and subcommentaries only. The verses originally occur in Dīgha Nikāya, *Mahāpadāna Sutta*, and in the Dhammapada verses 183-5; they subsequently recur often in commentaries and subcommentaries.
- **34.** These are found in e.g. Dhammapada verses 277-9.
- **35.** The Buddha's Exhortation (*Sugat'ovāda*) is mentioned only in the commentaries of Dīgha Nikāya (*Brahmajāla Sutta*), Saŋyutta Nikāya (*Kasi-bhāra-dvāja Sutta*), and Aṅguttara Nikāya (*Accharā-saṅghāta-vagga*) with the last sentence (*dullabho sappurisa-saŋsevo*) missing. The term *sappurisa-saŋsevo* (association with good people), however, occurs very often in the Suttas mostly

as one of the four factors contributing to the attainment of stream-entry (*sotā-pattiyaṅga*). Incidentally, the following verse occurs in the Dhammapada:

Kiccho manussa-paṭilābho – kicchaŋ maccāna-jīvitaŋ. Kicchaŋ saddhamma-ssavanaŋ – kiccho Buddhānam'uppādo. (Dh v. 182)

(Difficult is to acquire the existence as human. Difficult is the life of mortals. Difficult is [to obtain] the listening to the sublime Dhamma. Difficult is [to encounter] the appearance of the Buddhas.)

- **36.** This verse and the next are found in Saŋyutta Nikāya 6:14, *Aruṇa-vatī Sut-ta*, uttered by Ven. Abhibhū, chief disciple of Sikhī Buddha.
- **37.** The Reviewing of the Requisites, which appears in this book under the Noon Veneration as well, occurs in the Sinhalese version in the Noon Veneration only. At Nāuyana Forest Monastery, however, and probably at some other monasteries, it is recited during the Evening Veneration also. Therefore, the present English translator and editor has been asked to include it in the Evening Veneration.

Please see Majjhima Nikāya, *Sabbāsava Sutta*, to understand how the reflection on the requisites leads to the abandoning of the āsavas by "using".

- **38.** The requisite consists of five elements: solid element (*pathavī-dhātu*), liquid element (*āpo-dhātu*), heat element (*tejo-dhātu*), air element (*vāyo-dhātu*), and space element (*ākāsa-dhātu*); and the person who uses it consists of these five plus the consciousness element (*viññāṇa-dhātu*). Please see e.g. Majjhima Nikāya, *Dhātuvibhanga Sutta*.
- **39.** "Void is this [person] of a self or of what belongs to a self" (suññam'idan attena vā attaniyena vā). Please see e.g. Majjhima Nikāya, Mahāvedalla Sutta.
- **40.** After the end of the chanting, the participating bhikkhus and sāmaṇeras pay respects to their seniors.
- **41.** The junior monk/s should bow down once after saying this sentence and thrice at the end.
- **42.** Although in use, *sukhī hontu* is actually third person plural and it really means 'may they be happy'. However, it is grammatically correct to say *sukhī hotha*, second person plural, which actually means 'may you (all) be happy'.

When there is only one person paying respects the usual way is to say *sukhī hotu*, which is actually third person singular and it really means 'may <u>he</u> be happy'. However, it is grammatically correct to say *sukhī hohi*, second person singular, which actually means 'may <u>you</u> be happy'.

More usual than the Pāḷi phrases above, are the use of similar phrases in Sinhalese, as for example:  $suvapat v\bar{e}va$  (may you be happy),  $niduk v\bar{e}va$  (may you be free from suffering),  $nirog\bar{\imath} v\bar{e}va$  (may you be free from illness),  $nivan sæpa læb\bar{e}va$  (may you attain the happiness of Nibbāna), etc.

### COLLECTION OF DISCOURSES CHANTED ON SUCCESSIVE DAYS

- **43.** Anguttara Nikāya (A 10:48). In the Burmese CS version this Sutta is titled *Pabbajit'ābhiṇha Sutta*.
- **44.** 'Changed my appearance' stands for the Pāli word vevanniyan, which is derived from vi-vanna (dis-colouring, change of colour or appearance). Even so, vevanniyan is very often translated as 'state of having no caste or class; one who has lost or been expelled from his caste; an outcaste; classless condition, etc. All these translations are based on the Buddhist Sanskrit (Mahāyāna) work Divyāvadāna, or on the misapprehension of the Pahārāda Sutta in Anguttara Nikāya that refers to members of the four main classes (vannas) of Indian society who, after going forth, 'give up their former names and clans' (jahanti purimāni nāma-gottāni), and where the word vanna occurs but not vevanniyan or vi-vanna. Such translations have no support in the Pāli texts. In Theravāda and Indian works, such as Mahābhārata, Harivansa, Yājñavalkya, etc. vevanniyan has the meaning of 'discolouring, change of colour or appearance', etc. For reference, please see the PTS Pali-English Dictionary under vevanna and vevanniya, where Divyāvadāna is abbreviated as Divy, and the Monier-Williams Sanskrit-English Dictionary under vaivarnya and vai-varnika, where Divyāvadāna is abbreviated as Divyāv., and Mahābhārata, etc. as MBh, Hariv and Yājñ.

More to the point, an antonym of *vevaṇṇiyaŋ* is *suvaṇṇa-vaṇṇaŋ*, and we thus read in Āpadāna-pāḷi where an elder offered three *kaṇikāra* flowers to Sumedha Buddha, became gold-coloured (*suvaṇṇa-vaṇṇo*) and didn't know of any *vevanniyaŋ*:

'I became gold-coloured (suvaṇṇa-vaṇṇo) and wandered about in existence after existence. I don't know of any discolouring (change of colour or appearance, vevaṇṇi-yaŋ). This is the fruit of offering to the Buddha.'

'Suvaṇṇa-vaṇṇo hutvāna, saŋsarāmi bhavābhave. Vevaṇṇiyaŋ na jānāmi. Buddha-pūjāyidaŋ phalaŋ.'

(vs. 29, *Ti-kaṇikāra-pupphiya-the-ra*)

Conversely, a synonym of *vevaṇṇiyaŋ* is *dubbaṇṇiyaŋ*, and we thus read again in Āpadāna-pāḷi where an elder sister offered seven garlands of fragrant lotuses to Kakusandha Buddha, got the same colour (*vaṇṇa*) and fragrance (*gandha*), and didn't know of any *dubbaṇṇiyaŋ*:

My colour (vaṇṇo) is that of a lotus and it diffuses fragrance. I don't know of any discolouring (change of colour or appearance, dubbaṇṇiyaŋ). This is the fruit of offering to the Buddha.'

Uppalass'eva me vaṇṇo, gandho ceva pavāyati. Dubbaṇṇi-yaŋ na jānāmi. Buddha-pūjāyidaŋ phalan'

(vs. 83, Satt'uppala-mālikā-therī)

Dubbaṇṇiyaŋ occurs also in Aṅguttara Nikāya, Alabbhanīya-ṭḥāna Sutta, and Itivuttaka, Pañca-pubba-nimitta Sutta, with respect to the discolouring of the body (kāye dubbaṇṇiyaŋ), and so does vivaṇṇiyaŋ in Cariyā-piṭaka with the statement, "sarīrasmiŋ (in the body) vivaṇṇiyaŋ".

Other synonyms of *vevaṇṇiyaŋ*, always with respect to the body, are *vevaṇṇatā* and *dubbaṇṇatā* (difference in looks or appearance, discolouring, of bad colour, ugliness). Thus we read in Dīgha Nikāya, *Aggañña Sutta*:

'Coarseness (kharatta) developed in the body of those beings, and a discolouring in appearance or looks (vanṇa-vevaṇṇatā) became evident. Some beings became goodlooking (vaṇṇavanto), others ugly (dubbaṇṇā). And those good-looking ones despised the ugly ones, saying: "We are betterlooking than them, and they are uglier than us (dubbaṇṇatarā)." And for those who became arrogant and conceited, the savoury earth disappeared because of their conceit about their looks (vaṇṇ'ātimāna-paccayā)."

'... tesaŋ sattānaŋ kharattañce-va kāyasmiŋ okkami, vaṇṇave-vaṇṇatā ca paññāyittha. Ekidaŋ sattā vaṇṇavanto honti, ekidaŋ sattā dubbaṇṇā. Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti: 'Mayam'et-ehi vaṇṇavantatarā, amheh'ete dubbaṇṇatarā''ti. Tesaŋ vaṇṇātimāna-paccayā mānātimāna-jātikānaŋ rasapathavī antara-dhāyi.'

What is more, even the simple adjective *vi-vaṇṇa*, whence *vevaṇṇiyaŋ* is derived, occurs in the Pāli texts always with respect to the body, as for example:

kiso, vivanno bhavati – he becomes emaciated and discoloured.

(Suttanipāta, Salla Sutta);

kisā, pandu, vivannā ca – emaciated, pale and discoloured.

(Therīgāthā, *Sīhā-therī-gāthā*);

kiso ca vivanno c'āsi, paṇḍurogī – you are emaciated and discoloured, suffering from jaundice. (Jātaka, *Dhūma-kāri-jātaka*);

jar'ābhibhūtā sā, vivannā, vikat'ānanā, bhinna-dantā, seta-sirā – she is overcome by old age, discoloured (vivannā), with deformed mouth, broken teeth, and white head. (Āpadāna-pāli, Khemā-therī).

Another synonym, *vivaṇṇataŋ*, occurs with respect to the change of appearance and breaking up (*bhagga*) of the four primary elements: *catunnaŋ mahā-bhūtānaŋ vivaṇṇataŋ*, *bhaggo*. (Peṭakopadesapāḷi, *Sutt'attha-samuccayabhūmi*)

Now in relation to monks, the commentary of *Dasadhamma Sutta* explains *vevanniyaŋ* as follows:

'Vevaṇṇiyaŋ is twofold: sarīra-vevaṇṇiyaŋ (change of the body's appearance) and parikkhāra-vevaṇṇiyaŋ (change of the appearance of the requisites).

 $Sar\bar{\imath}ra$ -vevaṇṇiya $\eta$  (change of the body's appearance) should be known as shaving off the hair and beard.

Parikkhāra-vevaṇṇiyaŋ (change of the appearance of the requisites) should be known here thus: Formely [in lay life] one may have been wearing various

colourful and soft clothes; one may have been eating various delicious foods in golden or silver plates; one may have been lying down and sitting on top-class beds in royal bed-rooms; one may have been preparing medicine with ghee-oil, butter, etc. But now, from the time of going forth one has to wear clothes that are cut, stitched-together, and dyed with kasāva infusion; one has to eat mixed rice in an iron or clay bowl; one has to lie down at the foot of a tree, etc. as lodging and on mattresses made of reeds and grass, etc.; one has to sit on a mat of a piece of leather, etc.; and one has to prepare medicine of putrid urine, etc. This is how parikkhāra-vevaṇṇiyaŋ (change of the appearance of the requisites) should be known here. When one reflects thus, kopa (anger by despising others) and māna (arrogance) are abandoned.'

Accordingly, there is not even a single instance in the Pāli texts where *vevaṇṇiyaŋ* or its synonyms have to do anything with the castes or classes (*vaṇṇas*) of Indian or non-Indian society.

- **45.** Khuddakapāṭha (Kh 5) and Suttanipāta (Sn 2:4, verses 258–269), titled as *Maṅgala Sutta*.
- **46.** Khuddakapātha (Kh 6) and Suttanipāta (Sn 2:1).
- **47.** Vinaya Piṭaka (Cv 5), Aṅguttara Nikāya (A 4:67) and Jātaka (J 203). For details about the title of Khandha Paritta, please see Endnote 31.
- **48.** Anguttara Nikāya (A 11:16), titled as *Mettā Sutta*.
- **49.** Jātaka (J 538), verses 12-21, titled as Mūga-pakkha Jātaka.

The verb  $d\bar{u}bhati$  which recurs here has, according to context, various shades of meaning, such as 'betray'. It is translated here as glossed by the  $J\bar{a}taka$  commentary: dussati (to do wrong, to offend against). Another variation of  $d\bar{u}bhati$  is dubbhati in non-Sinhala editions.

- **50.** Most of the Paritta books have 'puttānaŋ phalam'asnāti' which literally means, 'he eats the fruits of his children'. This hardly makes sense in the context of this verse. Conversely, all canonical texts, commentaries and Pāḷi grammars have 'vuttānaŋ phalam'asnāti', which literally means, 'he eats the fruits of what was sown', a meaning that agrees with the rest of the verse. In fact, the Itivuttaka commentary explicitly says that in this context the meaning of vutta is vapane (sowing). The same is said by the grammar book Saddanītip-pakaraṇa.
- **51.** Jātaka (J 159), titled as *Mora-jātaka*.
- **52.** Saŋyutta Nikāya (S 2:9), titled as *Candima Sutta*.
- **53.** Saŋyutta Nikāya (S 2:10), titled as *Sūriya Sutta*.
- **54.** Saŋyutta Nikāya (S 11:3), titled as *Dhajagga Sutta*.
- **55.** The Buddha advises the monks to recollect or think about him in regard to his special Buddha qualities of Arahan, etc. which indicate a highly elevated mind free of defilements and thus free of fear. By recollecting and drawing inspiration from him, one can easily acquire mental strength and thus overcome fear or panic of being alone in the forest or in lonely places. Or, as he says elsewhere: "When recollecting the Tathāgata, one's mind becomes placid, joy arises, and the defilements of the mind are abandoned in the same way that one's head, when dirty, is cleansed by exertion." (Anguttara Nikāya 3:70, *Upo-*

satha Sutta). For explanations of those special Buddha qualities, please see *The Path of Purification (Visuddhi-magga)*, Ch. VII, Recollection of the Enlightened One (*Buddhānussati*).

- **56.** Saŋyutta Nikāya (S 46:14), titled as *Paṭhama-gilāna Sutta*.
- **57.** Saŋyutta Nikāya (S 46:15), titled as *Dutiya-gilāna Sutta*.
- **58.** Saŋyutta Nikāya (S 46:16), titled as *Tatiya-gilāna Sutta*.
- **59.** Aṅguttara Nikāya (AN 10:60).
- **60.** Saŋyutta Nikāya (S 56:11), and also in Vinaya Piṭaka, *Mahāvagga*, near the beginning of Chapter 1.

#### VENERATION OF THE BODHI TREE

- **61.** The word  $p\bar{a}dapa$  literarly means "drinking (pa) with the foot  $(p\bar{a}da)$ " and is a name for any living tree.
- **62.** There are seven such places at and around the Bodhi tree where the Buddha spent one week at each after His Supreme Enlightenment.
- **63.** Goatherds' Nigrodha tree.
- **64.** "Kingstead tree", the royal tree as residence of a king of fairies.
- **65.** Supaṇṇas are a kind of very large birds considered as foes to the Nāgas (huge size serpents or dragons).
- **66.** What is probably meant here is that the practice of venerating the Bodhi tree gives the bliss of Nibbāna indirectly by being a supportive condition (*upanissaya-paccaya*) through the wholesome act of recollecting Buddha's Enlightenment (*Bodhi*) and thus inspiring and encouraging oneself to practice the nobe eight-fold path in order to attain it.
- **67.** Here too, what is probably meant is that the practice of honouring the Bodhi tree removes suffering, etc. indirectly by being a supportive condition (*upanissaya-paccaya*) through the wholesome act of recollecting Buddha's Enlightenment (*Bodhi*), which removes suffering, etc., and thus inspiring and encouraging oneself to practice the nobe eight-fold path in order to attain it.

#### APPENDIX I

- **68.** Vakkali was ordained so that he could see the Buddha's body whenever he wished. The Buddha said to him, "Vakkali! Of what use is it to see this foul body? He who, Vakkali, sees the dhamma sees me". (Aṅguttara commentary, *Vakkali-tthera-vatthu*; Saṇyutta Nikāya, *Vakkali Sutta*)
- **69.** "Children" refers here affectionally to the pupil monks.
- **70.** *Somanassa-sahagataŋ ñāṇasampayuttaŋ asaṅkhārikaŋ, etc. mahā- kusalā cittāni.* (Abhidhammatthasaṅgaha § 15, based on Dhammasaṅgaṇī § 146, Vibhaṅga § 294, and Abhidhamma commentaries.)
- **71.** If this protective chant is done for one self, then instead of *te* (to you) substitute *me* (to me).

#### APPENDIX II

**72.** For the benefit of others use *te* (yours) instead of *me* (mine).

### APPENDIX III

- **73.** In the Sinhalese version of this book only the names of the years, months, seasons, and days are given. The rest of the information is provided here by the translator and editor of the English version who compiled it from different sources, some of which are mentioned in the Endnotes 75 ff.
- **74.** This verse occurs in the Sinhalese version of this book but could not be traced in any known Pāļi books. Here the years have names of animals in a somehow similar way the zodiac in the west has names of animals, such as Leo, Scorpio, Capricorn (goat), and Pisces (fishes).
- **75.** Such information about the *amānta māna* and *puṇṇamānta* or *purnimānta* method and also about lunar and solar calendars is readily found in Vedic or Indian astronomical calculations and calendars which since ancient times have improved the knowledge of time measurment and calendar construction. Hence it can be generally said that the Buddhist Calendar closely follows these popular calculations with the main difference that it begins with the Buddha's *parinibbāna* and is valid for 5000 lunar years only.

Several other ancient civilisations, such as Babylonian, Egyptian and Chinese, made advanced astronomical observations too and constructed their own lunar and solar calendars earlier than 1000 BCE. Regarding the source of the Indian calendars, however, this is what is stated in Wikipedia:

"Most of these [Indian] calendars are inherited from a system first enunciated in *Vedanga Jyotisha* of Lagadha, a late BCE adjunct to the Vedas, standardized in the *Surya Siddhanta* (3rd century CE) and subsequently reformed by astronomers such as Aryabhata (499 CE), Varahamihira (6th c. CE), and Bhaskara (12th c. CE). Differences and regional variations abound in these computations, but the following is a general overview of Hindu lunisolar calendar." (Wikipedia Article (2010): *Hindu calendar*)

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Wikipedia Article, 2009: Panchangam [Almanac].

Wikipedia Article, 2010: Hindu calendar.

- **76.** Vinaya-piṭaka, Cūḷavaggapāḷi, Āraññika-vatta-kathā.
- **77.** Vinaya-piṭaka, *Pācittiya 57*.
- **78.** Vinaya-piṭaka, *Nissaggiya Pācittiya 28*.

- 79. Vinaya-piṭaka, Nissaggiya Pācittiya 29.
- **80.** Dīgha Nikāya, *Sāmañña-phala Sutta*.
- **81.** Most of this information comes from a booklet titled *Aṅka-vidyāva* (Numerology) which a Sri Lankan monk at Nāuyana Forest Monastery happen to have for some time and then returned it to its owner. He imparted the information to the present translator and editor verbally and then also written in a sheet of paper but he could not recall the name of the author.